

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., August 15, 1935

NEW SERIES  
VOLUME XXXVII. No. 32

## Who's Who and What's What

Dr. L. G. Broughton will assist Pastor R. L. Motley in a meeting in First Church, Huntsville, Ala., beginning Sept. 22.

Pastor J. W. Edison had Dr. L. B. Campbell of Canton with him in a meeting at County Line Church in Copiah County last week.

The meeting at County Line Church, Copiah County, resulted in six or eight additions. Dr. L. B. Campbell who helped Pastor Edison says they are great people to go to church.

Prof. W. I. Martin of Mississippi Woman's College recently led the music in a meeting at Putnam, Ala., A. H. Mahaffey pastor preaching. A good number were added to the church.

Osmar Jacobs writes to the Alabama Baptist that he is greatly enjoying preaching in Portugese to the people on the frontier in Sao Paulo, Brazil.

Rev. F. Z. Huffstatter goes from Myrtle to Providence Church, Grenada F.R.D., succeeding brother Harvey Grey who goes to Sarah, R.F.D., where he is happy in his new home.

Brother B. Murfree, moderator, writes that Calhoun County Association meets with Ellard Church, six miles west of Bruce, beginning at 10 A. M. Tuesday after the second Sunday in September, that is Sept. 10.

Dr. Cammack protests against the sort of quarantine which prohibits people from going to church, but allows them to go to any sort of a show. He says "A disease germ can smite a deacon at Sunday baseball as easily as in Sunday school."

In the associational meetings brethren are always generous toward visitors who come to represent special departments of the work. This is truly appreciated. But do not let this prevent the putting of responsibility on the local messengers and their making a real contribution to the meeting in good reports and stimulating addresses. All may share in the work and the joy together.

The Mississippi Health officials believe it will be better for boys not to attend the jamboree in Washington on account of the prevalence of infantile paralysis in adjacent territory. This in spite of the opinion by the U. S. health officers in Washington that it would be safe. There is danger of infection and spreading the disease. Later: The President has canceled the Scout meeting.

Week before last I was with Pastor J. W. Kitchens and the good people at Self Creek Church in Okfuskeha County. Last week with Pastor W. H. Smith and the Sturgis church. The Lord gave us a gracious meeting at both places. These two pastors are doing excellent work on their fields. The fellowship with them and their people brought a real blessing to the preacher's heart. Was especially happy to renew fellowship at Sturgis where I had the joy of serving as pastor before coming to this field eight years ago. They are a gracious people. Will be with Pastor Harrington and his people of Shiloh church in Winston next week. Pray for us.—Fraternally, R. D. Pearson.

Beginning Sunday Dr. M. O. Patterson will have Brother D. A. McCall preach in the meeting at Walnut Grove and Brother W. G. Mize of Jackson will have charge of the music.

Dr. J. B. Hipp goes back to his work at Shanghai University after a year spent in this country where he ably presented the foreign mission work to many American churches.

Pastor Campbell of the First Church, Canton, recently preached in his own meeting at Mount Pisgah, Rankin County. This is the home church of Dr. J. B. Lawrence and of J. C. Robinson. The meeting was in all respects better than for some years and there is a spirit of hopefulness in the hearts of the brethren.

We deeply regret our inability to be with Pastor M. P. Jones in a meeting this week at Gatesville, on account of sickness in the home. We are glad to hear that he secured the services of brother Green. The editor was able to run down to Terry for a Sunday morning service in the absence of Pastor R. L. Wallace who is in a revival meeting.

Recently one of the gentlemen who has a regular column in the daily papers about queer or unknown things, told us that man is blind as long as his eyes are in motion; that is that we cannot see unless our eyes are still. Certainly this is true of our mental states; we cannot know or learn as long as the mind is in a state of agitation; and our souls are subject to the same necessity. The Lord says, "Be still and know that I am God." Again, "In quietness and confidence shall be your strength."

The latest report from Washington is that the rich people who exercise such control over legislation are to have their way if the recommendation of the finance committee in the Senate is accepted. This committee now recommends the "lowering of the brackets," which means that people with small incomes will have to pay income taxes. The false cry about "soaking the rich" seems about to have won out to prevent the rich from bearing their share of taxation, and the poor will foot the bills that Congress has been heaping up. There are some who think that this "lowering of the brackets" is intended to kill the whole tax measure which the President advocates, but with which some of the Senate committee has had no sympathy.

### INFORMATION WANTED

We do not have in the Baptist State Convention Board office information as to the date and place of meeting for their 1935 session of the following associations:

Benton County,  
Prentiss County,  
Wayne County,  
Yazoo County,  
Franklin Association,  
Kemper County,  
Carroll County,  
George County,  
Holmes County,  
Montgomery County,  
Winston County.

Will some one in each of these associations drop a card to Rev. A. F. Crittenden, Box 530, Jackson, giving the date of meeting and place of meeting of that association?

The Museum of Antiquity at Jerusalem will soon be completed, for the construction of which Mr. Jno. D. Rockefeller Jr. gave \$2,000,000.

Rev. W. A. Chisholm has resigned the pastorate at Graford, Texas. The Baptist Standard speaks of his work in high praise.

It is said that Dr. L. R. Cristie, formerly pastor in Meridian, now at Tallahassee, is required to take a month's rest on account of a heart attack.

Dr. W. A. Hewitt, pastor of First Church, Jackson, left this week to spend ten days at Winona Lake, Indiana, where a refreshing program is given Christian workers every summer.

The building of the Bogue Chitto church, twelve miles east of McComb, was destroyed by fire, originating with a lighting stroke. This is not the church in the town of Bogue Chitto.

Mrs. H. C. Clark, wife of Rev. H. C. Clark of Copiah county, passed away at the Baptist Hospital in Jackson Tuesday. Our hearts go out to our beloved brother and his little children in their sore bereavement. Only God can give strength for such an ordeal as this.

Rev. S. V. Gullett preached for Pastor D. W. Moulder in a meeting at Pine Grove, beginning first Sunday in August. The people came in crowds in spite of it being election week, at night overflowing the house. The church asked Brother Gullett to come back next year. Ten were baptized. Brother Moulder filled his regular appointments at Harmony and Concord on Saturday. At Concord Brother H. R. Yates was licensed to preach, and a young married lady received for baptism.

The Ex. Com of the Southern Baptist Convention reports total receipts for July of \$81,169.76 for all south-wide objects from all the States. Of this \$36,880.17 came through the Cooperative Program, \$16,337.34 through the Hundred Thousand Club and a \$27,952.25 in designated gifts. For the seven months of the present year the total receipts have been \$863,677.60. Mississippi sent in July \$861.51 to the Cooperative Program, \$119.22 designated and \$986.30 through the Hundred Thousand Club for South-wide debts.

Brother Clarence Palmer of Bethany has accepted a call to the pastorate of Rienzi Church. He and his wife have just returned from a 3,000 mile auto trip through the West and Northwest, going to Mexico, attending the Pacific International Exposition at San Diego, California, on through California, Oregon, Washington, Idaho, Utah, Wyoming, Colorado, Kansas and on back home. He says the trip was very interesting and educational, furnishing valuable information about religious conditions in these parts.

We have just closed a good meeting with Alexandria Church in Marshall county, Bro. R. A. Morris of Holly Springs preaching. The visible results were seven additions by baptism. We think the greatest result was the deepening spiritually of Christians and the reconsecration to Christian living. The messages that Bro. Morris brings are scriptural and not sensational. His desire is to know the truth as it is revealed in the Word, and to present the "thus saith the Lord." The church felt it would be well for Bro. Morris to return for a meeting, and so voted for him to be with us in a two-weeks meeting next year.—J. L. Courson.

## Sparks and Splinters

Soviet authorities estimate that there are 2,000,000 Baptists in Russia.

The dates for the next meeting of the Baptist world Alliance have been decided upon, namely July 22-28, in Atlanta, 1939.

On his last Sunday at Columbia, Ky., before coming to Pontotoc Dr. B. B. Hilbun welcomed five new members into the church, four of them by baptism.

Rev. C. Gordon Brownville has accepted a call to the pastorate of Tremont Temple Church, Boston. It was in this church he gave himself to the ministry.

Pastor Rowe C. Holcomb welcomed 59 new members into the church at Idabel, Oklahoma, at the close of the meeting in which he was assisted by H. T. Wiles of Seminole.

Mrs. A. D. Taylor, Stewardship Leader for Rankin County, writes that Rankin County Stewardship Study Course will be held at Puckett August 22. Teachers have been selected for all organizations of the W. M. U. The one for the W. M. S. is "Stewardship Parables of Jesus" by Long; and "Stewardship in the Life of Youth" for all auxiliaries. All churches in the county are urged to send large representations. Meeting begins at 10 A. M.

The meeting at Webb began August 2nd and continued six days. Brother J. H. Hooks, Grenada, did the preaching. His messages were from "The Book" and were strong, pointed and convincing. Six surrendered to the Lord and were received for baptism. One by statement. We have one waiting baptism. Two others have been baptized in the last few months. Webb church has one of the most attractive buildings to be found anywhere among the small towns. It is convenient and serviceable. — Madison Flowers, Pastor.

Occasional people speak of the good old times when great throngs attended the district association, implying by comparison a falling off of interest in the present day meetings. But this is not a necessary deduction. There are many more district associations than there were a few years ago, at least in Mississippi, and while the great throngs may not be found at any one place, the total in attendance has probably not decreased. This diversion into more and smaller units permits more intensive cultivation of each field, and responsibility is put upon a larger number of people. If there are not more people, there are at least more people taking part in the meetings. Great throngs may make possible great inspiration, but smaller units mean better work. Of what avail is the crowd if you can't get them into the house to attend to business? More people ought to go to the associations, and all who go ought to help carry on the work.

"Be not conformed to this world." There are a few people who seem to labor under the apprehension that the state fixes the standard of morals to which they are to conform, and now that some of the states are licensing the sale of alcoholic liquors they may adjust their conduct to the new standards. And by the same reasoning, if the political party to which one belongs pronounces in favor of the sale and use of liquor, away they go pell mell to the swill tub. When this writer was quite a young pastor there came up in the church a case for discipline. A man had left his first wife and married another woman. When the young pastor insisted this was inconsistent with church membership, a deacon argued the question by saying that the man had gotten a divorce granted by the laws of the state. But the church came finally to see that they were not to run their business by the laws of the state, but by the teaching of Jesus Christ.

### FREE LITERATURE!

I have on hand and will be glad to send on request as many copies of the following leaflets and tracts as you can wisely use. "Church Schools of Missions and Catalogue of Mission Study Literature," "A Glimpse at the Cooperative Program of Southern Baptists," "Stirring Up Interest In Missions," "Catechism on the Work of the Foreign Mission Board," "The Work of the Home Mission Board in Bringing in the Kingdom," "Laborers Together with God," and "Southern Baptists Reading the Bible Together." Send your request for these to Rev. A. F. Crittenden, Box 530, Jackson, Miss.

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### LOOKING FORWARD

Plans are in progress for the preparation and presentation of material to be used in preparation for the Annual Stewardship Enrollment Program or the Every Member Canvass, Nov. 3rd-Dec. 8th. Besides new leaflets on Stewardship and the Cooperative Program, it is expected that a new Mission Manual suitable for a three to five night study course in Stewardship and Missions will be available. This Mission Manual will emphasize fundamental Baptist doctrines, the Scriptural doctrine of Stewardship, the Cooperative Program and methods of church budgeting and financing.

The secret of success in any line of endeavor is in getting a good start. Make your plans early for a thorough preparation for the Annual Stewardship Enrollment. Call on this office for any assistance or suggestions. New material and pledge cards will be available after Sept. 1st.

A. F. Crittenden.

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### ATTENTION, PASTORS

Dear brother pastor:

As Field Secretary of the Mississippi Baptist State Convention I have sought through the promotion of Church Schools of Missions, Associational Mission Institutes and the distribution of missionary literature, as well as seeking to assist in increasing the circulation of the Baptist Record and all our missionary periodicals, to bring to our people information concerning our task together for the Master. I have visited every section of the state and have spoken to many groups in state, district and associational meetings as well as to many church meetings.

I believe that every "born again" Baptist, when brought face to face with the challenge of the Master and information concerning our task for Him, will respond with a sacrificial cooperation. I have sought to follow the slogan adopted by Dr. J. B. Lawrence and the Home Mission Board—"Trust the Lord and Tell the Folks." I am afraid we have not done enough of either. It is the Lord's work and He is tremendously interested in its success. When the people understand fully what we are seeking to do in carrying forward the program of the Master they will join us in a consecrated cooperation.

Please allow me to remind you that the current support for State Missions, Home Missions, Foreign Missions, our Baptist Home for Children, Hospital and Ministerial Relief is dependent upon contributions to the Cooperative Program. The percentage allocated to Christian Education will apply on our debts. So, in order that all our agencies and institutions may have a support for their current work and that we may get a good start on our debt paying campaign, I am urging that you lead your people in a whole-hearted, sacrificial contribution to the Cooperative Program during August. The salaries of the missionaries of our State, Home and Foreign Mission Boards can be paid, the deficit in operating expense at the orphanage can be wiped out and the past due indebtedness of our Mississippi Baptist State Convention in the bonds and interest account of last year can be liquidated if all our people will give generously to the Cooperative Program during August.

I have had a conviction for many years that

the pastor is the key to the situation. My experience the last six months in seeking to assist in promoting the interests of the cause of Christ through enlisting our people in a whole-hearted support of the Cooperative Program has convinced me that the conviction is well founded. As a general rule, when the pastor informs his people concerning the task and then seeks by exhortation and example to lead them in a sacrificial support of the causes, they will respond in proportion to his interest and effort.

May I request your careful consideration of the following suggestions:

1. If no provision has been made for the Cooperative Program in the budget of your church, won't you please present the matter and take an offering for these kingdom interests? What about an offering to the Cooperative Program during revival meetings in country churches?

2. Please send all funds for the Cooperative Program promptly to Dr. R. B. Gunter, Box 530, Jackson.

Yours in a cooperative service for the Master,  
A. F. Crittenden.

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### "PRIVATE INTERPRETATION"

This is so true and accurate that we commend its reading and acceptance by all.—Ed.

The above expression in II Pet. 1:20 causes no little difficulty. The old version reads: "No prophecy of the scripture is of any private interpretation." The American Standard version has the same two words and the same thought.

Moffatt has it: "No prophetic scripture allows a man to interpret it by himself." This is not a translation of the Greek at all nor does it express the thought of the Greek. It is a case where Moffatt does not translate, but interprets the Greek to suit himself, which he quite often does.

Weymouth reads: "No prophecy in Scripture will be found to have come from the prophets' own prompting." This is true to the thought of the Greek, but is not an accurate translation. Weymouth is like Moffatt. They take liberties with the Greek. If one should try to put what they say back into the Greek he would never reproduce what Peter said.

Goodspeed has it thus: "No prophecy in Scripture can be understood through one's own powers." There is no word in the Greek for "understood," and it is misleading; but the clause that follows, "no prophecy ever originated in the human will," shows that Goodspeed has the correct idea of the passage as a whole.

The Bible Union Version reads: "No prophecy of the Scriptures comes of its own interpretation." This is faithful to the Greek text, but awkward and not clear.

While it is difficult to translate the Greek accurately into smooth and forceful English the thought is easily grasped and is of great value.

Distinguish two kinds of interpretation: that which the reader makes of a book which he is explaining, for example, a drama of Shakespeare and that which Shakespeare himself made of human nature in producing it. Now what kind of interpretation did Peter have in mind? The second kind, as you can readily see from the context. The next verse is: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit."

The understanding of religious truths, which the Scriptures contain, is not the result of the ability or insight of the prophets, but of the influence upon them of the Holy Spirit.

Some imagine that the Scriptures originated as a result of the natural ability of the writers, who were, as they say, religious geniuses, like Shakespeare.

This is exactly what Peter denies.

One who takes the word "private" to mean something in contrast to "public" or "official," as I am told the Catholics do, will never get hold of the truth in this Scripture.

T. P. Stafford,

Kansas City Baptist Theological Seminary.



CHARLES E. MADDRY, Executive Secretary

**RECRUITS NEEDED**

**Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention**

We have just returned from a visit of seven months with our churches and missionaries in the Orient. We spent two weeks with our Japanese Mission on our way to China and came back for a return visit of one week on our way home late in June.

We gave one month each to the work in our South, Central, Interior and North China Missions, and two final weeks in Shanghai for various meetings, conferences and associational gatherings. We made a careful and systematic survey and study in our mission work in the Orient. We have brought back to the Foreign Mission Board a mass of facts and data with reference to each mission and station in China and Japan.

Dr. J. B. Weatherspoon was with me for four months and rendered valued and timely service in many difficult and trying situations. We will submit our report in full to the Board at the annual meeting in October.

In the meantime, let me say that throughout the Orient, the work of Southern Baptists is taking on new life and the Gospel is triumphant everywhere. From time to time we will have something to say about the different phases of our work in Japan and China. For the present the one thing that stands out above all others as the supreme and immediate need, is for recruits to be sent as speedily as possible to every mission in the Orient. The need is appalling and we cannot wait. For ten years now we have sent out very few recruits. Replacements are needed everywhere. The older missionaries have broken under the strain of the last few hectic years. Many must retire this year because of the infirmities of age. We will submit to the Board at the October meeting, a list of more than twenty resignations and retirements. Many of our stations are stripped of workers. The lines are breaking everywhere. In four great central stations in different parts of China, where we have had several missionaries, only a lone woman is left in each case to hold the lines.

Our situation is desperate and we need at the lowest estimate fifty new replacements in the Orient this year, and this will only hold the work already established. We have no thought of opening new work or advancing into new and needy fields. Every door swings open before us in China, and we can enter none, for the lack of recruits. We must either send recruits at once, or draw in our lines and give up much work that has cost us heavily in sacrifice, in money and in the lives of blessed missionaries.

We face two handicaps here in the homeland in our effort to reinforce these strategic outposts. One, of course, is our lack of funds and the heavy debt that is stifling us. The second is even more serious, and that is the lack of men and women prepared and equipped to go. It has been so long since we called for volunteers, there are now few who are prepared and ready to go.

Our one remedy and unfailing resource is to be found in the words of Jesus: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2.)

Baptists of the South! As a Foreign Mission Board we face the most crucial and trying hour

of all the ninety years since our fathers launched this enterprise. May God give us wisdom and insight and loyalty to Christ in this hour!

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**THE SUGAR LOAF READY**

Little children throughout the South will be delighted with the new book of stories on South America. Its cover will capture their imagination. It is a lovely bright red, bearing a sketch of Angelina and her little cousin ascending the Sugar Loaf Mountain in the cable basket-like car. The study suggestions for the teachers and leaders are interesting, easy and practical. This attractive new book is only 25 cents.

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**NEW PICTURE POSTER OFFER**

Classes young and old studying any book on South America will want one of the new picture poster sheets for a wall poster, or for scrap book, place cards, map study, sand tables, and a score of other uses. Order today from Foreign Mission Board, Richmond, Virginia. It is only 15 cents.

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**SEVEN MISSIONARIES COMMISSIONED**

Replacing emergency vacancies on account of deaths and resignations, seven missionaries were set apart for foreign service on July 25 at the regular monthly meeting of the Foreign Mission Board.

Rev. and Mrs. Phil E. White of Hertford, North Carolina, were reappointed to service in Interior China where they worked before the revolution and menace of bandits in 1927 necessitated their fleeing for their lives. They are eager to return to their former tasks.

Miss Alberta Stewart of Kansas City, Missouri, was commissioned to serve in Brazil.

Miss Dorothy Carver of Louisville, Kentucky, was appointed to Japan.

To China the following three were dedicated to serve: Miss Ruth Ford of Patterson, Illinois; Miss Helen McCullough of Houston, Texas; and Dr. William L. Wallace of Knoxville, Tenn.

INABELLE C. COLEMAN, Editorial Secretary

count, bringing it down to \$566,500 as of July 31st. With the inclusion of this amount the total paid on the debt since January 1, 1935, is \$358,000, which is more than one-third of the total indebtedness of the Board on January 1, 1934.

Included in the total of Miscellaneous Receipts reported above is the sum of \$650,000 (plus) received through the funding of annuity bonds. Here is a potential source of income whose possibilities are not being fully realized. Through a funding agreement with the Relief and Annuity Board, annuity bonds issued by the Foreign Mission Board may yield almost immediate returns to the latter Board, without in any way impairing their income-bearing value to the holders of the bonds.

**SNAPSHOTS OF DR. MADDRY IN THE ORIENT**

**M. T. Rankin, Superintendent of Southern Baptists' Foreign Missions in the Orient**

**Looking Up With the Missionaries**—"We must take the long view of planning our work." This was the approach with which Dr. Maddry came among the missionaries; and his coming marked the change from downward to upward in the outlook of the missionary force in the Orient. For almost a decade the missionaries have been so concerned with trying to prevent further collapse and retreat that there has been no incentive to think in terms of a forward look.

Our Executive Secretary had not been among us long, however, before we found ourselves looking up and forward. And this was so in spite of the fact that we were cautioned that we could not expect any immediate expansion in our program of work. The inspiration of a leader with vision and faith and confidence had taken hold of us. We were encouraged to lift our eyes above the immediate difficulties and take a long view of our possibilities. We set out stakes for five, ten years, ahead, and were inspired to believe that we can reach those stakes.

**Looking Forward with Chinese and Japanese Christians**—"We are here to help you win your people and your country to Christ" expresses the spirit in which Dr. Maddry sat among the Chinese and Japanese Christian leaders to confer with them about the work of God's Kingdom. In Japan, Shanghai, Canton, and all through China, he met in conference with groups of these leaders to learn from them how the Foreign Mission Board, through its missionaries and its financial assistance can cooperate most effectively in extending God's Kingdom in the Orient. He met them as fellow workers and brought to them as great a measure of inspiration and encouragement as he brought to the missionaries.

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**Seeking the Lost**—"One consuming passion moves him; that the lost may be saved." This was the impression which Dr. Maddry made through the Orient. Wherever he had an opportunity to speak he preached unto them salvation, and many were saved. Whether he spoke to great crowds in the Tung Shan Church in Canton, or to small groups in the country, or to skeptical students in a registered school imbued with nationalism, he gave to them all an opportunity to confess Christ as Saviour. So far as he recalls, not one invitation was given without some response.

REPORT OF TREASURER	
July 1935	
Foreign Mission Board of the Southern Baptist Convention	
Cooperative Program	\$ 27,193.29
Designated Gifts	16,362.84
Debt Account	8,075.30
Loottie Moon Christmas Offering	6.14
Miscellaneous Receipts	4,706.07
Total Receipts	\$ 56,343.64

**FEATURES OF JULY REPORT**  
E. P. Buxton, Treasurer

The outstanding feature of the July figures is the recovery of the ground temporarily lost in June in the matter of budget receipts as compared with June, 1934, and the gratifying resumption of the more than five per cent increase in budget income for the period from January 1st.

This increase of receipts for the month of July is reflected in both Program Funds and in Designated Gifts, while a substantial legacy is largely responsible for the increase in Miscellaneous Receipts.

During the month of July further payments amounting to \$8,000 were made on the debt ac-

# Editorials

## THE GLORY OF THE LORD

It would be a happy thing for the people if some of our preachers would get their Bibles down and search the scriptures to see what is said in them about the glory of God. We confess to a heart hunger to hear something on this subject which will satisfy the deepest needs of our souls. What a rich field for study, for real study, there is in the Book on this subject, and there is nothing that will take the place in our lives of the knowledge of God. It is still true that "This is life eternal, that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ."

Glory is the bringing into manifestation and realization all the awe-inspiring and joy-inspiring elements in a great character. It is the unfolding, the revealing to human eyes or minds, and to all intelligences, the hidden beauties and greatness of One whose inherent worth cannot be taken in at a glance, cannot be known or appreciated by one look, nor by many; nor without some agency through which He may be made known.

Religion will be shallow and the Christian life will be colorless and lustreless as long as there is little of God in them. Our preaching will be powerless and our church services will be ineffectual until we all, in pulpit and pew have a face to face view of God. There is no such thing as strong, robust, healthy Christian living until the "Sun of Righteousness arises with healing in his wings."

We ought to know and to keep constantly in mind that the primary purpose of the Bible from beginning to end is to make God known to us. To do this all the worlds were made, and all the words of the prophets were spoken. The Book begins with "In the beginning God created." Then read the verses which follow, and God stands out in them all: vs. 3, "And God said"; vs. 4, "And God said"; vs. 5, "And God called"; vs. 6, "And God said"; vs. 7, "And God made"; vs. 8, "And God called"; vs. 9, "And God said"; vs. 10, "And God called"; vs. 11, "And God said"; vs. 14, "And God said"; vs. 16, "And God made"; vs. 17, "And God set"; vs. 20, "And God said"; vs. 21, "And God created"; vs. 22, "And God blessed them"; vs. 24, "And God said"; vs. 25, "And God made"; vs. 26, "And God said"; vs. 27, "So God created man"; vs. 28, "And God blessed them, and God said"; vs. 29, "And God said"; and vs. 31, "And God saw." Twenty-two times in thirty-one verses he is set squarely before us. Moses was distinctly God-conscious. And you will find this all the way through if not in word, at least in fact. There's a reason for it.

People have been trying to get rid of God, from the creation, and from history, and from redemption. Our religion will never be what it ought to be until we can appropriate the words of David, "My soul thirsteth for God, for the living God"; "My soul thirsteth after thee, as a weary land." Was it Augustine who said to the Lord, "Our souls were made for thee, and will never rest till they rest in thee."

Today we are having "retreats," for those who seek a better knowledge of God and a deeper experience with Him. It is well to get help from contact with kindred souls from others who are seeking a closer walk with God. It is well to avail ourselves of the instruction of those who have been blessed with spiritual insight and a deeper knowledge of the Word of God. They can be helpful to us up to a certain point. But there is a door into the presence of God and into fellowship with Him so narrow that we must pass into it alone. None can go with us or before us to show us the way. A man who had attended many conferences and had diligently read many books of devotion in his desire to know the fulness of joyous fellowship with God, finally shut himself in a room and refused to see anybody or to read any word of man, but

turned his face and heart to find God, and remained till he found Him.

And this is all according to the Book. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: And I will be to them a God, and they shall be to me a people: And they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them."

It is the purpose and desire of our Father God to make Himself known to us in fullest measure. For this He made all things. For this He gave us the Scriptures. For this He sent His Son. For this He gave His Spirit. The Gospel is an invitation to return to fellowship with Him. Repentance is repentance toward God, facing Him. His promise is still given us: If we walk in the light as He is in the light, we have fellowship with Him and He with us, and the blood of Jesus is cleansing us from all sin.

—BR—

## GOD'S ANSWER TO MOSES

It is not possible for us today to say how fully God revealed Himself to Moses. Even a scripture record does not tell everything. We know that David said, "He made known His acts unto Moses, His doings unto the children of Israel." We know Jesus said "Abraham saw my day," and Moses probably knew more about God and the future than he could tell the people. He had a close up vision of God, and like Paul may have, and probably did, see things which it was not lawful to write.

But we are blessed with knowing something of what Moses saw, for he left us a glorious record of many of his experiences with God. One of these was God's answer to Moses' prayer for God to "show me thy glory." It was the good pleasure of God to show him all he could stand. It is told of Christmas Evans, a Welsh preacher, that on one occasion God revealed Himself to him in such overwhelming glory that Evans pleaded with God to stay the vision lest he should die.

Moses had had many intimate and precious experiences with God, but in his soul he felt that he had merely felt the fringes of God's glorious revelation of Himself and so he made the request to see His glory. God's answer was prompt and gracious. But the revelation could be only partial of necessity: for God cannot be fully revealed at once; and Moses could not endure the full revelation of His glory. So God hides Moses in the cleft of the rock and passes by, permitting only a glimpse as the vision retreats.

What is preserved to us are the words which Moses heard. It will be noted that they have to do with sin. Here are the words: "Jehovah, Jehovah God, merciful and gracious, long-suffering and abundant in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon children's children, unto the third and to the fourth generation."

These words are worthy of being placed in large letters in every church, in every household and every heart. Here is the essence of the deepest revelation which God ever made known to Moses; shows the essential character of God; and so is the revelation of His glory, his excellence.

These words show two things in God's attitude toward sin. For the glory of God is revealed in his dealing with sin. But for the existence of sin and his contact with sinners we should have never known the excellence of His nature. These two things are His infinite mercy and His unfailing righteousness. In the first words which Moses heard is about every word that can be used with reference to sin and every word expressive of grace. The offensiveness of sin is indicated by the words "iniquity,

transgression, sin, guilty." These words indicate utter perversity of character, distortion, corruption, defilement, disobedience, rebellion, obstinacy, defiance, breaking the law, thwarting God's purpose, flouting His will, falling short of His purpose. In other words sin is presented in all of its ugliness and hatefulness.

In contrast with this, against the background of all this every possible word is used to show the goodness of God: "merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands (of generations), forgiving." Who can hear these words and not cast himself on his face at the feet of God in contrition and sorrow and repentance.

But there is another word said about the attitude of God toward sin, which we cannot in safety overlook: "And that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, etc." God's mercy and compassion do not mean that He ignores sin. The man who talks about the goodness of God and ignores His judgments against sin is guilty of the greatest folly and will pay a fearful cost for it.

When God "made known His ways to Moses," it was in judgment against evil doing whether it was by the Egyptians or the Israelites. God is glorified both in the revelation of His mercy and in the revelation of His holiness, His wrath against evil doing. He showed Israel that they had sinned against God, and how they might be forgiven of sin and reconciled to God. To presume upon the goodness of God and reject His saving grace in the atoning blood of His Son is to invite the inescapable judgment of hell.

—BR—

## GOD'S ANSWER TO US

However fully God may have revealed His glory to Moses, He has reserved for us the fullest revelation of Himself in the person of the Lord Jesus Christ. Paul says, "Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here is a comparison between the revelation which God made of Himself and His glory in the creation, and that which He gives us of Himself in the person of Jesus Christ Himself. He who hath set His glory upon the heavens, has another and a better way of manifesting His glory in the face of Jesus Christ.

God who spoke to the fathers in the prophets, hath spoken to us in His Son "who is the fulgence of His glory and the express image of His substance." Jesus said, "I glorified thee on the earth, having accomplished the work which thou gavest me to do." The power of God which is shown in His creation is also shown in the Lord Jesus in His control over creation. He stilled the winds and waves; He turned the water to wine; He multiplied the loaves and fishes; He caused the fig tree to wither; He raised to life the bodies of those who had died; He triumphed over death in His own resurrection; He ascended on high and assumed sovereignty over all things. Surely He revealed the power of God.

He manifested wisdom and omniscience in His dealing with men. He sent Peter to the fish which had the shekel; He answered the question which was in the mind of Simon about the sinful woman; He sent men for the ass tied on the street in Jerusalem; and to the man bearing the pitcher of water; He put His finger on the sin of the Samaritan woman. There was nothing hid from His eyes. He knew how to deal with sin with utmost compassion. He sent away the woman taken in adultery uncondemned; He saved the trembling woman of the street in Simon's house; He condemned unsparely the hypocrites among the Pharisees, and snatched the dying thief as a brand from the burning. He knew how to deal with sin. If God revealed His glory to Moses in words that at once promised mercy and assured judgment, He has revealed to us the greater glory in the work of the Lord Jesus

Christ, who in His death on the cross at once proclaimed the righteous judgment of God against sin and the infinite compassion of God for the sinner.

In Him "we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Jesus glorified God by making Him known among men, and among the angels in heaven, for He revealed the depths and heights in the character of God which would not otherwise have been revealed. Angels sang at His birth "Glory to God in the highest," that is heaven itself with all its holy inhabitants was now learning more about the nature and purpose of God than they had ever known or could otherwise have known. And Paul says concerning the revelation that God was making known (Eph. 3:10) "to the intent that now unto the principalities and powers in the heavenly realms might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Again: "Unto him be the glory in the church and in Jesus Christ unto all generations forever and ever."

Jesus glorified God not only by what He was but by what He did. He said, "I glorified thee on the earth, having accomplished the work which thou gavest me to do." In the work of redemption he took up the eternal but hitherto unaccomplished will of God and carried it through to completion. To any hungry soul who says, "Show us the Father," He truly says, "He that hath seen me hath seen the Father."

—BR—

## ASSOCIATIONAL MEETINGS

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(Note carefully and let Dr. Gunter know of any errors or omissions.)

Association	Date	Place
Grenada Co.	Sept. 3	Pleasant Grove Church
Lafayette Co.	Sept. 3-4	Clear Creek Church
Monroe Co.	Sept. 4	Central Grove Church
Tippah Co.	Sept. 3	Flat Rock Church, four miles west of Blue Mountain
Yalobusha Co.	Sept. 4-5	O'Tuckalofa
Marshall Co.	Sept. 5	Chewalla Church
Chickasaw Co.	Sept. 5-6	Woodland Church
Lee Co.	Sept. 5-6	Brewer Church
Calhoun Co.	Sept. 10	Ellard Church, 6 miles west of Bruce
Union Co.	Sept. 10-11	Blue Springs Church
Coldwater	Sept. 11	Grays Creek Church
Lauderdale Co.	Sept. 11-12	Goodwater Church
Noxubee Co.	Sept. 12	Shuqualak Church
Oktibbeha Co.	Sept. 12-13	Double Springs Church
Pontotoc Co.	Sept. 12-13	Endville Church
Sunflower Co.	Sept. 12-13	Drew Church
Jasper Co.	Sept. 17	Dushau Church
Lebanon	Sept. 17-18	Hattiesburg First
Tate Co.	Sept. 19-20	Salem Church
Madison Co.	Sept. 24	Camden Church
Rankin Co.	Sept. 25	Mt. Pisgah Church, 17 miles northeast of Brandon
Zion	Sept. 25-26	Pilgrims Rest Church
Bolivar Co.	Sept. 26	Walker-Hanks Memorial

Perry Co.	Sept. 26-27	Seminary Church
Lawrence Co.	Sept. 28-29	Shiloh Church
Choctaw Co.	Oct. 3	Bethlehem Church
Tri-County	Oct. 3-4	Handsboro Church
Clay Co.	Oct. 8	Old Montpelier Church
Jones Co.	Oct. 8	Indian Springs Church
Copiah Co.	Oct. 8-9	Shady Grove Church
Scott Co.	Oct. 8-9	Springfield Church, Morton, Miss.
Tishomingo Co.	Oct. 8-9	Cross Roads Ch.
Union	Oct. 9	Union Church
Clarke Co.	Oct. 9-10	Enterprise Church
Marion Co.	Oct. 9-10	Greenville Church
Pike Co.	Oct. 9-10	Osyka Church
Smith Co.	Oct. 9-10	Sylvarena Church
Covington Co.	Oct. 10	Leaf River Church
Tallahatchie Co.	Oct. 10-11	Webb Church
Mississippi	Oct. 10-11	Terrys Creek Church
Aleorn Co.	Oct. 10-11	Cane Creek Church

Pearl River—Oct. 10-11, Juniper Grove Ch. Itawamba Co. — Oct. 11-12, Union Grove Church, Fulton, Miss.

Neshoba Co.—Oct. 11-12, Providence Church. Columbus—Oct. 15, Pleasant Hill Church. Deer Creek—Oct. 15, Gooden Lake Church. Jackson Co.—Oct. 15, Pascagoula Church. Panola Co.—Oct. 15, Liberty Hill Church, 10 miles east of Pope.

Leflore Co.—Oct. 17, Sidon Church. Lincoln Co.—Oct. 17-18, Bogue Chitto Church. Riverside—Oct. 17-18, Dundee Church. Greene Co.—Oct. 18-19, County Line Church. Leake Co.—Oct. 18-19, Center Hill Church, Conway, Miss.

New Choctaw—Oct. 18-19-20, Hopewell Church, 7 miles north of Walnut Grove.

Newton Co.—Oct. 22-23, Bethel Church. Simpson Co.—Oct. 22-23, Mt. Zion Church. Hinds-Warren—Oct. 24, Bowmar Ave. Church. Walthall Co.—Oct. 24-25, Tylertown Church. Jeff Davis Co.—Oct. 25, Hepsibah Church. Kosciusko—Oct. 25-26, McCool Church.

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**Mr. Jack Perkins is highly commended by Dr. T. F. Harvey of Hattiesburg as soloist and congregational song leader, and may be had in meetings from August 15 to September 15. Address care First Baptist Church, Hattiesburg.**

**Brother T. P. Hall, 336 Helois St., New Orleans, writes to commend most highly Rev. Walter B. Currie, a young Scotch Baptist preacher in New Orleans, to any churches in Mississippi in need of his services.**

**There has been more than one-third increase in automobile fatalities in Memphis in the first seven months of this year over the same period last year. And liquor is responsible for a large part of it.**

**Dr. H. E. Watters has been elected President of the Baptist Junior College at Jonesboro, Ark., to assume his new duties Sept. 1. He has been President of Hall-Moody College in Tennessee, College of Marshall in Texas, Union University in Jackson, Tenn., and Georgetown College in Kentucky.**

**The Senate committee investigating the lobbying by utilities companies says that already it is shown that \$1,750,000 was spent to prevent the bill becoming law, and Chairman Black of Alabama thinks that it will be shown that \$5,000,000 were spent for that purpose. That will be added to your bill for electric service.**

**It may be worth while to talk about the necessity for bringing the gospel to bear on social and economic conditions in a Christian country where there is a Christian conscience to appeal to and Christian foundation to build on. But it is the acme of nonsense to talk about such work being part of the task of missionaries in a pagan country. Our grand parents used to say, "You can't make a silk purse out of a sow's ear." It is well and good to make the appeal to Christian people for social justice, racial peace, and righteousness in industry. But the man who doesn't know God is as deaf as a post to your plea. What do the power-mad warlords of Japan or Italy care for your protests against greed and oppression.**

**Dictators, however well-meaning in their first efforts to serve their country, seem bound to wind up in "delusions of grandeur," or "megalomania," and end in the mad house. Hitler seems to have almost reached this final stage in the progress of his psychopathic condition, and Mussolini is running him a neck-and-neck race.**

**In Dr. Godbold's department in the Word and Way we find this paragraph: In our opinion there is not a more thrilling work going on among Southern Baptists than that that is taking place in New Orleans at present largely through the blessed influence of the Baptist Bible Institute. If hundreds of splendid workers were not being trained in that Institute for service throughout the world, every cent that Southern Baptists are putting into that undertaking has been and is being well spent as long as such missionary accomplishments result in the city of New Orleans and surrounding territory.**

## LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

## HOW PASTORS MAY PROMOTE THE BAPTIST RECORD

Assuming that you are anxious to push THE BAPTIST RECORD campaign for NEW subscribers, we are making the following suggestions:

1. Buy a box of plain white envelopes and have them well distributed in the book racks of the pews.

2. Have lead pencils in a convenient receptacle Sundays.

3. Hold up a copy of THE BAPTIST RECORD before the congregation and spend two or three minutes in outlining its contents, and make a five-minute address on the value of such a paper.

4. Then ask all who will subscribe at the earnest request of the pastor, to hold up their hands.

5. Then have those who hold up their hands write their name and address on the envelopes and enclose \$1.50 for twelve months or \$1.00 for eight months.

6. If they have not the money with them, have them write their name and address on the envelopes, requesting that the amount be handed to you during the coming week. As pastor you have much more influence than any agent that you may appoint.

7. After the envelopes and the money are placed in the hands of the pastor he will forward the names and a check to THE BAPTIST RECORD.

8. This plan has always worked and will work in your case. Try it.

THE BAPTIST RECORD

P. O. Box 530

Jackson, Miss.

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## Another Way To Help—The Bundle Method

Order 10—25—50 copies of the Record to be sent in one bundle to one address. The cost per week for 10 copies will be 25c; for 25, 60c; for 50 \$1.15. Have a boy sell them. Have them handed out. Put on a table nearby. Or try your own plan. But help us circulate the Record.

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## WANTED—Some Baptists like this Presbyterian Dear Brother Goodrich:

Please send the book, "Some Fruits of the Gospel" to Mother McBride, French Camp, Miss.

Mother McBride is a Presbyterian lady who has been praying for Dr. Leavell since he was a mere boy and therefore is especially interested in his work.

Yours sincerely,

C. F. Anglin.

—o—

## What One Would Mean

Sixteen Hundred Baptist Churches in Mississippi sending in just one more subscriber would mean an increase of 1,600 subscribers.

How that would help and hearten us.

Is there a single pastor in the state who can't get at least one? If so, let us know.

Outside of the few where all families get the Record, we believe the pastor, some deacon, the Sunday school superintendent, the W. M. U. president, the B. T. U. president or an interested member could certainly get ONE.

Try it.

—o—

## Hear Slick Green

Dear Dr. Lipsey:

Boy, you are getting plenty on the ball. Now stay in there and pitch.

God bless you for I love you,

Slick Green.

—o—

"Ask the People—They'll Subscribe"

## THE DOCTRINAL OBJECTIVE OF THE EPISTLE TO THE EPHESIANS

By Everett Gill  
Southern Baptist Missionary in Europe

If in the Epistle to the Romans the Missionary to the Gentiles gave to the world the profoundest discussion of the doctrine of justification by faith in its relation to God's righteousness, in his Epistle to the Ephesians (and only in a lesser degree in Colossians) Paul soared to the loftiest heights in his revelation of certain doctrines which hitherto had been hidden mysteries of the gospel of Christ. So new, startling and well-nigh inexplicable were some of these "mysteries" which he now revealed that the Apostle at times well-nigh strained language to the utmost to set forth his revelations.

So tremendous and overwhelming were some of these new truths that expositors have had difficulty properly to evaluate them in their relation to the Epistle as a whole. In the discussion which follows there is no attempt at an exposition of the epistle in the real sense of the term. Rather we shall seek to indicate the general direction of Paul's discussion and the final doctrinal objective of the Epistle, keeping in mind that there were naturally various other minor objectives.

Ephesians treats of at least six major Christian doctrines—predestination, the person of Christ, Christian privileges in Christ, Christ the Head of the Church, his Body, the development of Christian character and holiness of life, concluding with the colossal campaign against the kingdom of sin and evil, or evangelism in its most comprehensive sense and at its highest and best.

The doctrine of predestination by some is thought to be the dominant doctrine of the Epistle. It is indeed asserted in no uncertain language some fifteen times under such terms as "predestination," "foreordination," "purpose," "counsel of his own will" and similar expressions. By some the doctrine here is made to teach that God, like an oriental autocratic monarch, predestined some to eternal salvation and others to eternal damnation, solely to show forth his sovereignty; that the matter of salvation and damnation is no one's business but his own; that He was sole autocrat of the universe and had the right to save or damn as He chose; and that that is all there was to it.

It is needless to say that such a view is a travesty on the doctrine of the divine sovereignty of God of infinite love who has expressly declared that He does not desire the death of the wicked, but that all should come to Him and live.

Paul's purpose of emphasizing the electing grace of God was beautifully and effectively missionary and practical. Those startling and thrilling statements concerning predestination were not paragraphs from a dry treatise on systematic theology, but a stirring revelation and message of comfort to his disturbed converts in Proconsular Asia.

The Apostle was writing from Rome to his beloved Gentile converts who had been rescued by the gospel from that cess-pool of iniquity which was the Graeco-Roman world of which Paul speaks with such utter frankness. Though at such a distance from them and in captivity, he was kept informed of the activities of the Judaizing missionaries who continued to dog his steps and steal his converts. They constantly extolled Judaism, and insisted that the Gentile converts had no access to the Kingdom of God nor any claim to salvation except via the Mosaic Law.

Paul had already written from Corinth to his Galatian brethren on this same theme but as time went on he had seen deeper into the subject, and now he pushes the matter back to the very beginning of things. He was writing to his brethren of Ephesus and vicinity that he might fortify their faith and strengthen their hope in Christ. He uncovered a "mystery" which hitherto had been hidden from the eyes of mankind.

God had revealed this glorious truth to him and commissioned him to give it to the world—that the salvation of the Gentiles by simple faith in Christ, without the need of becoming Jews, was a part of God's eternal plan. This "gospel" of Paul, this wondrous good news, was not something trumped up by Paul, nor was it an after-thought of God, but was an essential part of God's eternal decrees. The Gentile brethren were not to be timid or apologetic in the presence of their Jewish brethren; they were not to have an inferior complex as if they were spiritual step-children, but were equally with the Jews themselves included in the fore-ordination and elective decrees of God. Paul was thereby exhorting his Gentile converts to hold up their heads and rejoice in their heaven-born and Christ-bought privileges, and not to be tempted to be led away into Judaism. It is probable that this argument of Paul—this divine uncovering of the eternal purposes of God regarding the status of the Gentile converts, put an end to any further serious inroads of the Judaizers upon Gentile Christianity. The doctrine of predestination very likely put the cap-sheaf on the decision of the Jerusalem conference, and finished for good the Judaizing controversy.

The doctrine of the person of Christ in his relation to God the Father and the Church as its Head, is fully, but briefly and gloriously set forth in a few compelling phrases.

The new and soaring doctrine of "the Church, the Body of Christ" is considered by many as the dominant doctrine of this Epistle. However it is mentioned only nine times; and then for the most part the purpose of it is that of illustrating the duties and privileges of the married state; and an illustration is scarcely more important in the mind of the writer than the thing illustrated. This however does not deny that this tremendous mystical doctrine of the Church as the Body of Christ had an overwhelming importance in the thinking of Paul. But in vs. 5:32 he seems to admit it was still a "mystery," and not a truth fully revealed; though the interpretation of "mystery" in this passage is not altogether clear.

All through Paul's discussion of the elective grace of God, which included his Gentile brethren, he weaves, so to speak, like golden and purple threads in an oriental tapestry, wondrous facts concerning the privileges of the saints in Christ, which reach into the very "heavencies."

Because of the overwhelming majesty of such doctrines as predestination, the person of Christ, Christ the Head of the Church, it comes with something of a shock of surprise to learn that the major portion of Ephesians is devoted to the matters of developing a Christlike character and the living of a holy life. The Epistle is, therefore, eminently practical, and not predominantly doctrinal. No epistle, it is true, soars higher into the thin ether of pure doctrine of the purposes of God and the person and work of Christ, but at the same time no epistle walks more mundanely along the paths of human experience and Christian duty. Ephesians is indeed a guide-book to the stars and the "heavencies," but it is at the same time one of the Apostle's most brilliant and beautiful hand-books on holy living here upon the earth. Paul was equally at home flying in the stratosphere, or walking the Roman roads of his day with the multitudes.

It is, naturally, in the last chapter (the 6th) that Paul reaches the climax—his doctrinal objective, in what is perhaps his most dramatic picture or figure of all his writings—the campaign against the kingdom of sin and evil by the panoplied hosts of God's people.

This Epistle, in a sense, in its doctrinal and pedagogical arrangement reminds one of a spear-head, with its broad base coming to a shining and terrible point. Paul began with the broad and eternal decrees of God, following up with brief and flashing discussion of the person of Christ, the Church of God, the heavenly privileges in Christ of the saints, continuing with the long and shining body concerning holy

character and life, and reaches the point of the spear-head with these words that thrill like the command of a captain on the field of battle, "Finally, my brethren—put on the whole armor of God."

Now this word, "finally," is not merely chronological, but rather logical. Paul is now summing up all he has said and bringing it to a dramatic point. If God had from the beginning fore-ordained this "so great salvation" for all of his saints, Gentiles as well as Jews, with all its attendant privileges, ministered by the transcendent Christ, who is the Head of His glorious Body, the Church—if the saints who compose this church have attained unto a Christ-like character expressed by a holy life—then there follows logically and necessarily the "finally"—the bugle call to the colossal campaign against the kingdom of sin and its consequent evil. "The Church" of Christ, that is, his saints on earth (and in heaven), or as Christ would have said, the subjects of his "Kingdom,"—this great host, is not to be a mere spiritual ornament in God's universe, or even here upon earth, but is in organism for combating the realm of evil, which Paul makes to include "principalities, powers, rulers of darkness and spiritual wickedness in high-places." This kingdom of sin and evil is an insult to the very being of God and a menace to his kingdom. The kingdom of evil must be destroyed. The very *raison d'être* of the Church of Christ is that of waging against that kingdom which Christ must overcome before he turns the kingdom over to God the Father.

In that wondrous passage (6:10-20) we see the shining hosts of God marshalled rank on rank ready for battle. Those myriads of God's panoplied people stand in the full armor of the military belt, breast plate, shield, helmet, military sandals—all the necessary spiritual accoutrement for defensive warfare. Then from out those serried columns there flashes forth, like a flame of fire from the practised hand of each warrior, the shining sword of the Spirit—the Word of God—the Gospel of Christ.

This is the climax of Ephesians—this is the doctrinal objective of the Epistle—Evangelism at its highest and best—the war of the gospel of Christ against sin and evil. Wherever there is sin and its result, evil—there must God's servants, His panoplied warriors, be waging warfare. This warfare includes, naturally, sin in the individual. This is personal evangelism. We must war with "the gospel of peace" (as contradictory as that may sound) and bring individuals captive to Christ. No evangelism is complete without personal evangelism.

But this is not all. Paul speaks of organized sin and wickedness—"spiritual wickedness in high places." Wherever sin and evil are entrenched—according to Paul—we must fight them—in the individual, in society with its worldly principles and ways of the world, in industry with its huge evils, in political life with its selfishness and graft, in the state with its deceits and militarism, in international and racial relations with their colossal wrongs—wherever there is sin and evil, there we must wage war. If this passage does not teach this—the compelling truth that God's people, as individuals and as an organized and full-armored host must war against individual and organized sin with "the sword of the Spirit which is the Word of God"—then it is difficult to see how language can be made to express an idea, for this is the very surface-truth of the passage. Individual and organized righteousness must war against individual and organized sin.

Ephesians, then, leads us down, amid trailing clouds of glory, from the everlasting throne of God's eternal purposes, into the swamps and miasmas of earth in a grim, ghastly yet glorious campaign against sin and evil. Paul, in undying words shows that foreordination is the basis of world-missions. Election demands evangelism. There is no conflict between God's words and works.

Ridgecrest, North Carolina.

Thursday, August 15, 1935

## THE BAPTIST RECORD

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## SPURGEON REMINISCENCES

By Rev. A. Cunningham-Burley

Putney Central Church, London, England

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"A Rewarding Letter" and  
"The Grip of Gratitude."

Yesterday the postman brought me, among many others, a letter from Australia, which I prize more than any that has come to hand for a long while; it has touched my heart, and when you hear it you will wonder. It is written at the desire of a man who is described by the gentleman who writes for him in the following terms: "I have known the writer for near eight years, during which time he has been quite helpless, being paralyzed; he has had one leg cut off, the sight has left his eye, he cannot move hand or feet; as he is placed on his bed so must he lie and endure the annoyance of flies, or anything that may molest him. So that I am sure you will be pleased to be the means of giving comfort to such an one, and yet he is mostly rejoicing; and few are more apt to teach and exhort those who come to see him, and direct them to suitable portions of God's word for their reading." Now this poor man, who has been helpless ever since the year 1858, or sixteen long years, writes me thus: "Being moved by the Holy Spirit I send you these few lines to thank you for the benefit I have received by reading your sermons. In the year 1850 I was brought to the knowledge of the truth, and found peace through believing in Jesus. In 1858 I met with a serious accident, so that I was not able to earn my bread, but trusting in the Lord he has led me in the right way. In 1866 it pleased him to confine me entirely to my bed. I bless his Holy name that I can say I am bound by the cords of his love, that he has upheld and comforted me through all my long confinement, and enabled me to rejoice in hope of his glory; and the reading of your excellent sermons, which privilege I have enjoyed for some years, having been a source of great comfort and delight to my soul, causing me to soar on high and enjoy sweet communion, I am constrained by love to send you this acknowledgment, hoping that perhaps you may be cheered a little by it in your arduous labors; and if our heavenly Father see fit, this my testimony to his faithfulness may be blessed by him to the comfort and encouragement of some afflicted ones in your flock, as I know that all these things work together for good to them that love God." Think of this unselfish sufferer having a letter written to comfort me. One would have thought he needed comforting himself, but the Lord so cheers him that, instead of asking for consolation, he does not mention in his letter that he has lost his leg, or that he is paralyzed, or has lost his sight. He only tells me of his joy and peace.

How often I have had my hand grasped by loving persons who have said, "I wanted to tell you that you led me to the Saviour!" They wanted to say it to me; and often have they written to me, and cheered my heart, because they felt a personal gratitude which wanted a personal expression. A poor woman once forced me with tears to receive a small sum of money for myself. I declined it till I saw that it would hurt her feelings, for she had evidently longed for this opportunity for expressing her thankfulness for the sermons she had read. If we feel thus towards an earthly friend, how much more shall we feel it towards him who has saved us by his blood! Do you not want to behold him, that you may tell him how you love him? Do you not feel prompted to devise some new method by which your love can manifest itself before the Beloved's eyes, not in word only, but in deed and in truth.

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## "The Penalty of Popularity"

Where could a well-known preacher go without being recognized? I sat with a good brother minister one day in the midst of a pine plantation, on the top of a hill, which is quite away from the usual haunts of men, and we were talking together about the things of God, and I

was saying, if we deserted our Master where could we flee, so as not to be known? I said, "If we sat long enough even in this lone spot, I dare say some person would come along who would know us." Almost immediately I saw the head of a man moving among the pine trees, and watched him coming up the hill. I said, "I should not wonder if a friend of ours is coming now." It was a brother who sits in the right-hand gallery, come to look out a secluded spot for a picnic. Yes, he had found us out. We could not get anywhere without being known. You and I had better keep our regiments on, and go through with the war, and never be ashamed, for we cannot go away incognito. The day is past in which we can be hidden. If you are a Christian, and have declared yourself out-and-out for Christ, never think of going back; for you cannot, without having the finger of shame pointed at you. In the district where you live you have become enthusiastic for the conversion of souls, you have lifted high the banner of truth, you have declared that for Christ and him crucified you desire to live and die. Well, then, my dear brother, you are bound to go forward even to the end.

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## "Spurgeon and the Religious Crank"

I was once waited upon by an enthusiast who had a new religion to publish. Numbers of people have a crack which lets in new light, and this man was going to convert me to his new ideas. After I had heard him, I said, "I have heard your story, will you hear mine?" When I talked to him of my lot and portion in the love of a covenant God, and the safety of the believer in Christ, he said, "Now, sir, if you believe all this, you ought to be the happiest man in the world." I admitted that his inference was true; but then I said to him, what rather surprised him, "So I am; and I am going to be more so all the rest of my life." If a man is chosen of God from before the foundation of the world, is redeemed by the precious blood of Christ, is quickened by the Holy Ghost, and renewed in the spirit of his mind, is one with Christ, and on his way to heaven; if he is not happy, he ought to be. Surely, we ought to rejoice abundantly, dear friends, for ours is a happy lot. "Happy are the people whose God is the Lord."

—o—

## "The Worthless Well-Wisher"

I have been slenderly cheered lately by a large number of brethren who have greatly sympathized with me, and helped me to fight the Lord's battles by bravely looking on. They remind me of Mr. Gough's story of Betty and the bear. She beat the bear with her broom with all her might, and her brave husband, who had climbed a ladder into the loft, helped her grandly by bidding her hit the bear harder and harder, while he looked on. I hope I may yet receive worthier help than this. Let us all be up and doing, and take our full share of the warfare. I exhort you, if the vulture of indolence comes your way, to drive it away. A nasty, dirty creature it is, after all, if it makes a man of God who is capable of Christian service, to a high degree, sit still, fold his arms, and say, "There is nothing more for me to do."

—o—

## "Spurgeon and the Balaclava Hero"

I met years ago a soldier who had ridden in the charge of Balaclava. He was one of the few that came back when the saddles were emptied right and left of him. I could not help getting into a corner, and saying to him, "Dear sir, do you not think that God has some design of love to you in sparing you when so many fell? Have you given your heart to him?" I felt that I had a right to say that. Perhaps I speak to some of you who were picked off a wreck years ago. Why was that? I hope it was that you might be saved. You have had a fever lately, and have hardly been out before. You have come hither tonight, still weakly, scarcely recovered. Why were you saved from that fever when others were cut down? Surely it must mean salvation.

At any rate, the God who was so pitiful as to spare you, now says to you, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." When Master Bunyan was a lad, he was so foolhardy that, when an adder rose against him, he took it in his hand, and plucked the sting out of its mouth, but he was not harmed. It was his turn to stand sentinel at the siege of Nottingham, and as he was going forth, another man offered to take his place. That man was shot, and Master Bunyan thus escaped. We should have had no "Pilgrim's Progress" if it had not been for that. Did not God preserve him on purpose that he might be saved? There are special interpositions of divine providence, by which God spares ungodly men, whom he might have cut down long ago as cumberers of the ground: should we not look upon these as having the intention that the barren tree may be cared for yet another year, if haply it may bring forth fruit?

—o—

## "The Coachman's Child"

How suddenly death comes across our path! It came almost into my house this morning, for I was scarcely risen from my bed before I was told that a little child belonging to my coachman had died in an instant, though it had seemed to be in perfect health the moment before. The thought came to me with power, "If might have been the master instead of the servant's child." I know no more reason why it should have been the little one than myself. Sudden death has perhaps come as near to you lately. It is not a very unusual thing to see death in the street in such a city as this, or to hear of it in the common talk of the day. My friend, would you like to die at this moment? "No," say you, "I have many things I would wish to finish." Finish them, brother, finish them at once.

—BR—

Brother R. C. Blalock writes that his address is changed from Lawrenceville, Ill., to Oklahoma City, Okla., 2233 W. 14th St. Blessings on you in your new field of service.

An invitation comes to the marriage of Carey Truett Vinzant and Miss Marion Lamar McGinty at The Hill Baptist Church, Augusta, Ga. Great joy and usefulness to these dear young people whose friends are legion and whose outlook is full of promise. And here's hoping they may come our way.

Telegram from E. S. Preston, Atlanta, says: "Dr. Frank Tripp, General Leader of Baptist Hundred Thousand Club, will be heard in special radio message Sunday night, August 18th over WSB the Atlanta Journal's powerful fifty thousand watt station at nine o'clock Central Standard Time. Druid Hills Church Quartet will furnish musical numbers."

Rev. R. A. Eddleman of Clinton helped Pastor C. O. White in a meeting at Mt. Vernon Church in Holmes County. There were 22 additions, most of them grown people, 16 for baptism. The church increased the pastor's salary, and a movement was inaugurated to combine several churches in this territory to make a field for full-time.

Center Terrace, Canton: During the eleven months of my pastorate we have greatly enlarged and pushed forward the work on our building. We have met all current expenses each month, giving to all denominational causes each month. We have received 32 members. The Lord has graciously blessed us. On the fourth Sunday in August we begin our revival. Dr. W. E. Farr is to assist us.—M. J. Derrick, Pastor.

The letters which churches send to the associations annually, giving statistics of the year's work are furnished by Dr. Gunter to the clerks of the associations and by them sent to the church clerks. Be sure to get one and fill it out carefully. These furnish the information which become the permanent and historical record of our denominational work. Only in this way can it be known what has been done and remains to be done.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

### G. A. FOCUS WEEK

My dear G.A.'s:

Perhaps you have grown a little impatient as you stood aside and let the little Sunbeams in February and the big girls, the Y.W.A.'s, in May have the full attention of the Woman's Missionary Union during Focus Weeks. But now your time has come. It means that the Woman's Missionary Union has its eyes turned on all G.A.'s during the entire week and that you are the center of attraction.

The Union is focusing on G.A.'s this week because of their worth. It is ever the policy of the Union to touch the hands and hearts of the girls today, enlisting them in His service that they may go out and touch hands and hearts of others—until the Kingdom of God shall come in the hearts of girls everywhere.

Personalities can become the center of attraction in many ways; sometimes because of their extreme worldliness, but it is my prayer that the G.A.'s of Mississippi will be the center of attraction in their respective communities because they are abiding in Him, advancing in wisdom, adorned with good works, acknowledging their stewardship and accepting the Great Commission.

We rejoice in the great number who are interested and enlisted but we are yearning for the neglected girl in your community. Will you make a special effort to attract her during these days and in the future?

Fannie Traylor,

State Corresponding Secretary of W. M. U.

—o—

### The G.A. and Y.W.A. Camps at Meridian and Oxford

Under the supervision of Miss Edwina Robinson, State Young People's Secretary, there have been held two camps for G.A. and Y.W.A. girls during the past two weeks.

We have had some happy and wholesome times and we feel that these camps have been very successful.

The theme for the camp was "Thoughts" and both speakers and teachers have tried to instill in our girls the importance of thinking on things that are true, honest and lovely. We have made a list of all of the unsaved girls in all the camps and have done some direct personal work with most of them.

We are having some of our choice girls attending the camps and the conduct has been so splendid that even the crooks, business men and others have remarked that the girls are different from so many that they see.

Indeed we are grateful for the contributions that have been made by Rev. and Mrs. Carson of Africa, Miss Earl Hester of Roumania, Rev. Noble Y. Beall of Atlanta, Ga., and Miss Pearl Bourne of Birmingham. Knowing that our girls deserve the best we have endeavored to give them the privilege of having some of our choice workers.

Among the visible results of the camps we had 24 G.A. girls to become maidens during the last camp. We are greatly encouraged over the interest that has been manifested by the G.A. girls in learning the Forward Steps.

We remember the admonition given in Timothy, we are not forgetting the trust that we have during the camp days and we are trying to guard well the trust that is committed unto us. Our desire is that some thought or lesson that our girls have learned at these

camps, will help to build a strong foundation for Christian womanhood.

Evie Landrum.

—o—

93 Takehaya-Cho, Koishikawa-ku,  
Tokyo, Japan, Feb. 12, 1935.

Dear friend of mine:

When I came to Japan just six months ago today, I thought of this land in terms of cherry blossoms and artistic parasols to shade the dainty Japanese ladies from the sunshine. Arriving as we did in August, with a "warm" reception, I little realized that "the land of the rising sun" could ever grow cold.

But now in the middle of February with it continuing to snow, the prospect of the big cherry tree in our front yard ever bearing real blooms seems a distant one. The only bits of white we have seen thus far on its branches have been "blossoms of snow."

The thermometer doesn't register so low, but the dampness is so great, the "thermometers in our bodies" insist that we have never "felt" such coldness. Hermon quotes some verse of Scripture about "sharper than any two-edged sword," and "piercing even unto the marrow." That's the way the Tokyo cold goes through you!

Then too, I suppose the fact that we are not yet used to living in a cold house, heated only in two or three spots when the fires in the grates are burning well, has something to do with it. Certainly, through the bitter winters of St. Louis we never thought of wearing as much clothing as we do here where the temperature doesn't get so cold. And there's no comfort in bed without a hot water bottle! That isn't all, either.

I got chilled so badly the other day I was sick with the cold, though I didn't have a cold. Well, the woman who helps us in the home and cares for baby while we are at Language School, insisted that I let her tell me how she and her friends keep warm. I could never have imagined such a thing! What do you suppose it was?

I had to go out that drizzly afternoon to practice for our first wedding since coming to Tokyo. The son of Pastor Tomita was being married at the church. A big, formal ceremony at which I was to play, Mendelssohn's Wedding March and all! So I asked the woman to show me how I could keep warm. In a few minutes she brought in a little box. It looked like a jewel box covered with satin, but inside it was lined with metal. She proceeded to light a stick of charcoal, especially prepared to fit the pretty blue case, and put it inside, closing the box with a "click."

"I wear this all the time now except during the middle of the day," she said. "I couldn't sleep warm without it. Try wearing it this afternoon. It's perfectly safe!" she assured me.

Sometimes the Japanese women wear two of them, one in front and one in the back! Imagine walking around with two little fire boxes attached to you!

I wanted to see what it was like, so I wore it to the rehearsal. It's a good thing I did, because the church had no heat in it, and the practice took a long time. No one knows, I hope, that I had a box of burning charcoal wrapped in a handkerchief and pinned to my skirt! It made me a little nervous, though, to smell the smoke from the thing! I began to wonder if I had it tightly closed and securely fastened!

"Could anyone else smell the smoke?" Per-

haps they all had one of their own tucked under their kimonos! Well, I got home still fairly warm. But I don't intend to make a practice of wearing one of those things.

It seemed to make the Christian woman who helps us happy when I thanked her and assured her I didn't get a bit cold, due to her kindness. At least I know what to do now if it gets colder still, and I have to go out through the damp biting weather, or worse still, have to sit still for a long time in an unheated building!

But it isn't just the coldness of the damp climate here in Japan that makes you long for the Homeland sometimes, but the wintry spiritual weather. And we feel it in a land which makes us not only physically cold in winter, but spiritually cold; if we aren't careful to keep the love-fires burning, in our home and in our hearts, at prayer time, and during work hours. Feeling this chill atmosphere of a land so un-Christians, we sympathize with our Japanese Christian friends who are in such discouraging minority. How hard it must be for them to keep warm and true with so few encouragements!

We have no persecution here or physical dangers or physical hardships as I rather expected when I arrived six months ago today; but there is a cold, indifferent, chilling atmosphere all about us which we have to fight. Only in the small loyal groups of Christians do we find spiritual warmth and welcome. But, as Hermon says, we didn't come to Japan because we were invited, but because we were sent. That's what "missionary" means, "one sent," doesn't it?

God sent us. You, by your prayers and gifts sent us, and support us! And by your encouraging, heart-warming love and letters, you help us to keep spiritually warm in this "chilling" land, Japan, the land of challenge!

God bless you, friend of mine. And please pray that I may be able to keep Baby Aileen well. She has such a bad cold now. Maybe that's the reason my letter may sound a bit discouraged. Forgive me if I am.

Lovingly,

Rayberta Ray (Mrs. Hermon S. Ray)

—o—

G.A.'s and Y.W.A.'s of District 3, you've made me proud of you. The spirit and earnestness with which you went about your camp activities was proof enough that you were striving for the higher and nobler things of life. My wish for you is that you continue your "Forward Steps" so that next year at camp we may have more Queens and possibly some Queen Regents from District 3. We can do it, for all things are possible to those who trust, pray and work. I know each of you want to join me in saying "Thank you" to Miss Robinson and all the leaders who made our camp possible and gave us the much needed spiritual uplift.

We hope the girls from each district received as great a blessing as did the sixty from District 3.

Mrs. Elmer P. Barr,  
Young People's Leader District 3.

—BR—

"Liquor control," when it does not mean control by liquor, but is intended to designate efforts to control it, is too much like controlling a fire which is burning up a city, by simply trying to determine the direction in which it shall go, or trying to confine it to certain areas. Or it is more like pouring coal oil on a blazing building, and spitting on it to put it out.

Thursday, August 15, 1935

## THE BAPTIST RECORD

9

## The Baptist Record

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## East Mississippi Department

By R. L. BRELAND

MT. NELSON

—o—

The history of the churches play a good part in the history of a nation. As go the churches so goes the nation. We have many churches in Neshoba County that have helped to make history and have made our country a better place to live in.

One of these churches is Mt. Nelson Baptist Church which is located on the Philadelphia and DeKalb highway nine miles east of Philadelphia, in Neshoba County. This good church was organized in the summer of 1843. Eld. Nathan L. Clarke, who then lived near where Chisolm College now stands, organized the church. When first organized it was called Camp Ground as it was located where an old camp ground was in the early settlement of the country. A log house of worship was erected. In a few years a better house was to be erected. A man by the name of Nelson gave the plot of land on which the new house was to be built so the church was named the Mt. Nelson Baptist Church for that reason. It is on a little mound on the north side of the road.

A substantial house of worship was erected here which stood as a place of worship for many years. It was torn down a few years ago when the present substantial and commodious house was erected. I do not have a list of the original members of the church. Bro. H. T. Greer and wife were among the charter members. They continued there until death called them away many years ago. In later years we find that Abraham Thomas, the Smiths, Aldermans, Whittens, Bates, Gardners, Roundtrees, Cooks, Crews, and many others have been members here.

The first pastor was Eld. N. L. Clarke. He was succeeded by Eld. J. J. S. Myles. Some others who

have been pastors of this church were: A. Winstead, G. W. Breland, Lowry, W. T. Carroll, E. J. Hill, A. B. Culpepper, P. J. Crews, J. W. Steen, P. A. Davis, R. L. Breland, Ethel Winstead. This is written from memory, so a number of pastor's names will likely be left out.

Recently the writer had the pleasure of assisting Pastor W. E. Winstead in his meeting at Mt. Nelson. Twenty-six years ago he assisted Pastor E. J. Hill in a meeting there, in which more than 20 were baptized. So it was like going back home to go back to those good people for a meeting. It was indeed a pleasure to be there again, but there was also sadness intermingled. So many faces were absent that were present at the former meeting. As I mingled with these dear people I counted more than a score who were in that former meeting who have gone on to that other land. So I lived in the past as well as the present.

The church had a very good meeting this year. Nine members were received into the church, two by letter and seven for baptism. Several hindrances came along—politics, some went to the fair, some were indifferent; but all in all it was a good meeting. Some of the leading present members are Thomas, Lowrey, Alderman, Bates, May, Roundtree, Lundy, Madison, Molpus, Smith—but it is not fair to call names for so many will be left out; but they were loyal to the meeting and treated pastor and visitor splendidly.

—o—

Rev. J. H. Page now lives near McComb, Miss. He returned for his meetings at Elam and New Hope. His daughter, Miss Lois Page, and Miss Ethel Allen accompanied him.

Rev. O. P. Wells did splendid preaching in the meeting at Elam, as he assisted Pastor J. H. Page last week. A good meeting is reported.

The first primary has come and gone. Let us hope that the right officers have been chosen. Did you vote as you prayed? Voting is a praying matter.

Sunday evening seven were added to Coffeeville Baptist Church, three by letter and four baptized.

—BR—  
BUSY UTICA PASTOR

—o—

As a substitute, it was the writer's privilege to speak for Brother D. W. Moulder for a week at the White Oak Church in Smith County. Fellowship with this man of God is always a joy and equally so to speak to his church. The people came in great numbers, and there were some professions and additions by letter. Two features of the meeting were notable: first about two hundred people in Prayer Meetings at various spots on the church grounds each evening for 30 minutes preceding the assembly, and a goodly number reading the letter to Ephesians and studying it together by chapters. This seemed to be very profitable. Some fifteen minutes were used by the speaker each evening for these studies.

On the last Sunday evening in July, Prof. Chester Swor came to the Utica church, and remained for

another week. It was beautiful to see most of the young people of the town at the Watch Service each morning for 30 minutes. Then each evening for 15 minutes preceding the service, group prayer meetings with about a hundred folks attending were held. There were some additions by baptism. The consecration service of the last Sunday morning means more to our church and community in the opinion of the pastor than any service of the twelve years of his ministry. Scores pledged a deeper loyalty to the Lord. It was definitely shown that the type of service Prof. Swor is rendering on the campus of Mississippi College is a need for every place and person. His type of service will bless any church and person. His work among us was a benediction. The people came in large numbers to every morning and evening service.

On the First Sunday in August Rev. A. N. Porter of Waco, Texas came for a week to Chapel Hill near Utica. This small community came together each morning and evening to hear the messages and engage in the worship. There were ten added to the church by baptism, and three by letter. Brother Porter was for many years a Missionary in Mexico, and for the last several years has been doing work among the Mexicans at Waco. He has held two meetings of blessed influence in Utica, and it was a joy and blessing to have him here again.

The Record is better than ever and we bless the Lord for it and the Editor.

Owen Williams.

—BR—

### LETTER FROM A FRIEND

—o—

Dear Dr. Lipsey:

I am a constant reader of your paper as well as other Baptist papers of the South. I admire you in many things. I surely would want to give you credit for everything that you are due credit for.

However, as a Baptist, I feel that I am in my religious rights in offering a mild criticism. I hope it is constructive.

You seem to have a mania for criticising the preachers of the state. Some time ago, and also recently it occurred again, you were reporting their meetings, using the "griping" because the preachers, in reporting their meetings, using the term, "did the preaching" or is "doing the preaching." Now Doctor, learned as you are, you know that that is just as correct as many things you use constantly.

### HILLMAN COLLEGE

M. P. L. BERRY, President  
CLINTON, MISSISSIPPI

Mississippi's oldest college for girls and one of the least expensive. Unusual advantages in Piano, Voice, Expression and other branches. Ideal Social Life and Wonderful Religious Opportunities in the Baptist Center of the State. The choice quality of the student body, the personal attention given them, and the unique homes for students help to carry out the idea expressed in the name "Happy, Home-like, Hillman." Write for catalogue.

Let's examine it and see. It is comparable to "doing the work, or did the work, did the talking, etc., etc." Your slight, critical remarks, will not get you anywhere, neither will it get you any preacher friends for the paper. Saying the least of it, "It is not Christian."

Had you stopped to think, why so many preachers do not take the paper? Why they do not have the heart to push for the paper? The answer is easy. Your sarcasm, and pessimism is almost unbearable some times. I hear the preachers talk. I know how they feel. They simply respect you for your age and dignity. Being a layman, from the middle ranks, I am expressing myself. I am sojourning in another state but keep up with the news at home. Will be back in a short time to my native heath.

Doctor, all of this has been said in a spirit of love. I love the preachers. They have rights and have enough to put up with without the papers trying to tear through them.

I desire this published. You have all in your favor for you can answer in an editorial. But I reserve the right for another comeback. I have plenty facts to give.

Sincerely,  
I. B. Wright,  
New Orleans, La.

—BR—

### AGRICOLA

—o—

A revival meeting in Agricola Church closed July 26 with wonderful success. Brother Compere of Ellisville did the preaching in a most enjoyable way. Among our other workers were Mrs. Compere as pianist, Misses Gertrude and Mildred Thetford of Union Church conducted the singing. Mrs. Compere and Miss Gertrude had charge of the Juniors' prayer meeting, while Miss Mildred led the young ladies' prayer meeting. The Spirit of the Lord was with us, leaving, we believe, permanent spiritual values. We had 28 additions, 17 for baptism, 11 by letter. We thank God and take courage as we go forward in His name.—V.

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### Tri-State Coaches

Jackson, Miss.

## Sunday School Lesson

Prepared by L. D. Posey

For August 18, 1935

Subject: Martha, A Home Maker. Golden Text: Jesus loved Martha, and her sister, and Lazarus. John 11:5.

Scripture: Luke 10:38-42; John 11:17-28. For supplemental study, John 11:1-44.

Time: The first incident of this lesson, is believed to have been in December, A. D. 29, corrected dating. The next incident was about one month later, January, A. D. 30.

Place: Bethany was a small village on the southeast side of the Mt. of Olives, and about two miles from Jerusalem.

### Introduction

The teachers of the lower grades can get the interest of their pupils by calling their attention to one woman in a home preparing a fine meal for a visitor while her sister in the same home sits and listens to the talk of the visitor. Then turn their attention to the fact that the words of Jesus always feed the souls of those who listen to Him.

### The Lesson Studied

In this lesson we come to the foundation of all that is best in society, and from which should come the teaching that would lead to Christ, the only source of salvation, which is only another term for Christianity. But to my thinking one element that is vital, is left out of this lesson. The Bible does not say so, but the natural inference is, that no one of the three occupants of this home, was married. There is no hint of husband and wife with children as a natural consequence. In other words: This is a typical case of a "bachelor" brother, and two "old maid" sisters. That is not God's ideal of a home, the type of heaven. The record of Elisha and the Shunamite, as given in II Kings 4:8-37, is a better picture of God's ordained purpose of a home, with woman as the home-maker, than that of Martha. Now by that, I do not mean that Elisha is superior to Jesus, nor that any one can take His place in anything; but in the lesson for this date, Jesus in the picture is an incident and not a main factor. In the record of Elisha and the Shunamite, Elisha is a main factor, and is God's man in a home where a great Christian woman, a mother and real home-maker, stands out boldly.

There are but two sacred institutions in the world, each of which in a very large way, is dependent upon the other. The first of these is the home. The first one was that of Adam and Eve in the garden of Eden. Through that sacred institution, the world was to be populated, the knowledge of the true God propagated, that the human family might live happily and God be glorified. The first home was broken by sin, and following in its wake have been all the ills of life.

The second sacred institution is

a New Testament church. In a very vital sense, that was a new beginning by which to accomplish one important phase of the work assigned to the home; namely, the propagation to the world of the knowledge of the true God; but in addition thereto, the gospel of His grace in the salvation of souls. By this new arrangement, not only would the knowledge of the true God be given to the world, but His love, and the plan by which the failure in part of the first sacred institution, the home, might be overcome. By the gospel, men's souls might be saved, and a people prepared for the glory of God.

As we view it now, the really Christian home, is God's ideal relation of human beings in this life. First of all, there is the happy union in holy wedlock of a Christian man and a Christian woman. In God's plan, children are to be expected. Those children are due to be reared in the nurture and admonition of the Lord. In other words, they are to be so taught by their parents, that by or before they are ten years of age, they realize their lost condition, and should be taught to trust Jesus Christ for salvation. With the new birth accomplished by the work of the Holy Spirit, then should begin the building of a strong Christian character by God's ordained means of Christian growth; namely, correct teaching by the parents, Bible study and prayer. With regenerated children correctly taught, New Testament church relationships would be promptly established by a public confession of faith in Christ, and by scriptural baptism in water. With that done, the work of the home in building Christian character should be supplemented by all the God ordained means of grace afforded in a New Testament church.

With the foregoing facts in mind as to what a real home should be, let us examine the event given us by the committee for today's lesson.

First of all, any home is great to the extent that it extends a welcome to Jesus as a guest. No matter what the other conditions are, the doors that are closed to Jesus, is not a home in God's view of that sacred place. Jesus had a welcome in the home of Martha, Mary and Lazarus. But Martha put the emphasis of home-making and welcome to Jesus, on the wrong thing. She was concerned about the material things, and which give comfort and pleasure to the flesh. Mary was concerned about the gracious words of Jesus which fed her soul. Martha lost her temper, made the situation embarrassing to all concerned, and brought the gentle rebuke upon herself from Him whom she most desired to entertain honorably and royally. Jesus desired beauty of character in His hostess, and not the tempting products of her culinary art, nor the fragrance of her delicious viands.

In my opinion, the greatest thing that could be taught by a study of this lesson, would be that God-called ministers deplore the fact that their presence in many homes

produce confusion similar to the one in the lesson. The hostess is burdened with "much serving" to the extent that she is too tired to enjoy the presence and help she might receive by the visit of her pastor, or the visiting minister in a revival meeting. And whether they knew it or not, the discerning minister knows from the countenance and tone of voice of the housewife, that his presence is a burden and not a joy. Under such conditions, his stay in the home, though his intentions were ever so good, is a sorrow to him and not a pleasure. Often times he will manufacture an excuse by which to cut short his stay where such things are plainly visible. May God help our people to learn that His called men are not gluttons; and that they had rather have a meal of bread and water, with Christian love and fellowship, than the most sumptuous repast, where these two elements of Christian hospitality are lacking.

Perhaps I have missed the lesson of the lesson, but I have tried to say that which for a long time has been needed.

### —BR— INFANTILE PARALYSIS —O—

The U. S. Public Health Service reports for this week indicate that infantile paralysis is now prevalent in Tennessee, District of Columbia, North Carolina, Maryland, Massachusetts, Ohio, Michigan, Virginia, New York, Kentucky, California, and West Virginia.

Anterior poliomyelitis is an acute infectious disease caused by a filterable virus found in the discharges from the nasal and intestinal tract. The incubation period varies, but it is usually considered to be between four and fourteen days.

The disease is spread through direct contact with a case, a healthy carrier or by personal contact with soiled articles from the nasal or intestinal tract of a case or carrier.

While any person may be attacked, the disease is usually confined to the low age groups, ninety-five per cent of the cases occurring in children under ten years of age. Rarely is a case found in a person over sixteen. Of those attacked, statistics show that 20.8 per cent die of the disease and approximately 50 per cent are left with some form of residual paralysis.

In order to insure control of the disease and prevent its spread, the following rules should be observed:

1. Visits should not be made to areas where an epidemic is in progress when avoidable and under no circumstances should children be taken or sent into these areas.

2. In case an epidemic develops in a community, children should be kept at home and should not be allowed to attend theaters, churches, or any other public gatherings.

3. All rules of personal hygiene

## Get Rid of Malaria!

### Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all drug stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

should be observed, particularly with reference to covering the mouth when sneezing or coughing, avoidance of public towels and common drinking cups, and observance of general bodily cleanliness.

4. Kissing children on the lips should be absolutely prohibited. This is a dangerous practice and is the means of spreading numerous acute communicable diseases.

5. While milk has not definitely been proved as a method of spreading the disease, it is under suspicion and therefore pasteurized milk should be used if possible, particularly for children.

6. A vaccine has been developed and is now passing through the experimental stage in order to determine its value as a protective agent. While it is generally believed by authorities in this field that no detrimental effects are produced, no definite assurance can be given at the present time that its use will protect children from infantile paralysis.

7. When a child develops any symptoms which indicate an acute infection, the family physician should be called at once. If a diagnosis of poliomyelitis is made, the physician, in order to protect the community, will notify the health officer.

—BR—

The story is told that when Bishop Candler was riding on a train out West, a big, strapping, rough fellow came in and sat down beside him. Sizing up the Methodist prelate, he exclaimed, "Where in hell have I seen you before?"

To which Bishop Candler replied, "I don't know. What part of hell are you from?"—E. H.

## Quickest Way To Soothe Nerves And Ease Headache



To relieve  
**Eczema**  
**Itching**  
and give skin comfort  
nurses use  
**Resinol**

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK.—Adv.

## HOOT OWLS, SEA GULLS, AND

BOB CATS

By Rev. Warren L. Steeves, D.D.  
Waterloo, Iowa

—o—

While holding an evangelistic meeting in a certain city, recently, the writer was invited to speak at a business college in the city. He complied with the request and arrived at the institution at the appointed time.

He found the president of the college in rather an ill humor and he announced to the speaker of the day and to those accompanying him that they would have to wait a few moments as he had some matters that had to be taken care of with regard to these young people. He said that he hoped that we would help him in the matter of getting them to an understanding of the purposes of school. Being in a happy frame of mind ourselves we heartily assented to this matter; but, having waited more than half an hour for the president to call us we were growing irritable ourselves as we waited. We finally announced to the attendant of the office that it would be impossible to stay longer as another engagement was waiting. When this came to the attention of the president he returned and said that he thought he was now ready for the message.

When we went into the auditorium we found that the young men and women were in no frame of mind to receive a message even if it were from Demosthenes or the Angel Gabriel. Being simply a common mortal and laying no claims to great supernatural powers, we found it exceedingly difficult to warm the icicles that were hanging about the school auditorium. However, we attempted, in our best way possible, to speak pleasantly and happily to the young people who had seemed to be under great strain. We were rewarded, at the conclusion of the address of twenty-five minutes with applause and appreciation. The president of the school also spoke commendatory of our words and said, in conclusion, that he hoped that the young people would lay them to heart.

We went away from the school and discovered that we knew the secret of the trouble and the reason for the restlessness and irritation that was among the students. For, we found that we had imbibed some of it ourselves as we had been sitting in the office waiting to be called to the platform.

Above us, soaring on a wire hitched in the ceiling, was a sea gull, dilapidated and dreary looking. At the left of the office were two hoot owls sitting amidst the branches of the imitation of a tree from which the leaves had long since fallen. At the right of the office was a jack rabbit, looking pitifully forlorn with his fur ruffled and unkept and we observed that one of his legs that he used to literally fly across the prairie as enemies pursued him, was now altogether missing. But, to add to the dreariness and desolation of the place, hanging on the wall just near the president's chair was the head of a snarling bob cat. It looked as though it were ready, at any time, to pounce upon the president or his

guests, or any student that might come with his problems to the head of the institution.

The moral that we learned from the visit to this school did us more good than the address that we attempted to give to the students. The lesson is this—We must have kindly and pleasant associations with which we are surrounded. A lonely sea gull, suspended mid-air, two dreary hoot owls, a three-legged jack rabbit, and a snarling bob cat can not help but influence those who are in their continual association.

Perhaps some people will learn that it is necessary to have good thoughts for their companionship and sweet associations for their helpmates as they go on through life.

In some preachers studies we have observed certain books that remind us of the before mentioned menagerie. They are dead, passe, gone forever into the past without any message or enthusiasm.

Brethren, let us turn to the pages of the most live and active book of all—the Holy Bible, and find within its pages inspiration, comfort, consolation, and the beauty of fellowship divine.

—BR—

## FACTS ABOUT BEER

N. S. Jackson

## 1. Beer Is Intoxicating.

Arthur Dean Bevan, M.D., then president of the American Medical Association, testified in 1919 before a Senate Judiciary Committee: "The question as to whether beer containing 2.75% alcohol is intoxicating or not is not only a matter of scientific medical opinion, but a matter of common knowledge that . . . beer is definitely intoxicating. There can be no doubt that an individual can become drunk on the amount that is frequently taken.

Dr. Harvey Wiley, of Pure Food fame in a letter dated April 7, 1923, states, "There is no question in the mind of any informed person in regard to the toxicity (intoxicating) of such a beer." (Beer in question was 2.75% alcohol). Dr. Eugene Lyman Fisk, of the Life Extension Institute, said: "Alcohol is alcohol, either in whiskey or beer. It is nonsense to claim that beer is a hygienic drink. . . . And one who doubts that beer can produce . . . intoxication need only visit the saloon and watch the beer drinker in various stages of befuddlement or excitement.

Sheriffs and police officers, without exception, testify to the fact that beer is intoxicating. Police Chief John Simmons, Jackson, states that 70% of arrests for drunkenness in Jackson beer drinking in part or altogether produces intoxication which results in arrest.

II. Beer Drinking Is the Beginning of Drunkenness.

Officers testify that in most cases of drunkenness resulting in arrest, drinkers start drinking beer and later drink stronger liquor. Many cases, however, are due solely to beer drinking.

## III. Beer Drinking Is the Beginning of the Drink Habit.

William C. Hollister in a statement in the American Issue, April 1927, said: "I have been in close

touch with the work of the Washingtonian Home (Chicago) in reclaiming drinkers. I have talked with many hundreds of the patients and almost without exception they have told me they began with beer and wine and became addicted to whiskey." There is report of a number of men in Mississippi who had been in former years heavy drinkers, but who had quit entirely. When beer was legalized these began to drink beer and now have gone back to heavy drinking.

## IV. Beer Drinking Is the Beginning of Debauchery.

A committee of fifteen, under the direction of Charles E. Minor, and assisted by reporters from the Chicago American and the Herald-Examiner made investigation of conditions in that city. The report made by this committee includes the following: "Above the crashing of beer steins, the uproar of youthful brawling, and a three-piece orchestra blaring out, "Everything I Have I Offer You, Let My Dream of Happiness Come true," the two Herald-Examiner reporters paid their dollar admission and entered the saloon, 3959 North Ashland Ave., Chicago. . . . Sprawled on the floor, asleep at the long table, were a dozen young boys and nearly as many girls. Some were obviously fourteen and fifteen years old, the older ones seventeen and eighteen, students of the Lakeview High School. . . . A score or more of couples were in tight embrace, others staggered about the dance floor. A beer Stein crashed against the wall. Fights broke out. Here was a party made up almost entirely of children. The saloon in which the party was held was in the residential section of the city."

## V. The Beer Business Is Essentially Lawless.

"Places where beer was sold became practically saloons, where the immoral and the criminally inclined gathered." Statement by the mayor of Tylertown. Four per cent beer is the strongest that can be sold legally in the state. Ale is being sold openly, and analysis of a much advertised brand, by a reputable chemist, Dr. J. M. Sullivan, Millsaps College, Jackson, shows an alcoholic content of nearly SIX PER CENT.

## VI. Beer Advocates Have Never Told the Truth.

We were told that licensing the sale of beer would end the depression; but Congress has appropriated \$4,800,000 for relief. We were told that the saloon would not return. It has, and in more vicious form than in the old days. Any place where beer or any other alcoholic liquor is sold will become a saloon.

## VII. Beer Revenue.

There is some revenue in beer selling. There is also revenue in prostitution—both are debauching. Who pays the beer revenue? Women and children, grocers and landlords, and others in more legitimate lines of business.

## IX. Beer Is the Opening Wedge

## For SORE EYES

A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25¢ at drug stores.

DICKY DRUG CO. • • • Bristol, Va.

## In the Fight Against Prohibition.

Massachusetts adopted prohibition in the fifties. In 1870 the people yielded to the "Bring Back Beer" argument, but did not permit the return of wine. . . . The effects were so bad that the governor in 1873 in his inaugural address said, "If we are to accept the evidence of those who have had the most painful experience of the miseries produced by these places (beer shops) they are among the greatest obstacles to the social and moral progress of the community."

—BR—

## STOP-LIGHT

By William Louis Poteat

Broadman Press—75c

In our judgment it is an honor for any publisher to be able to announce a title by the distinguished author of this little book. A master in the natural sciences, at home in world literature, active in statecraft and social service, intelligently consecrated in Christian living, Dr. Poteat commands the respect of a wide circle of admirers who give hospitable audience to anything that he has to say. This volume is a calm, dispassionate, scientific study of beverage alcohol and its effects upon the human body and faculties. It is not a work on temperance nor is it a plea for moderation in the use of alcohol as a beverage. It is so free from passion and prejudice, and so clear in presentation that of those who read it honestly only the total abstainer can resist the urge to apologize to his intelligence. In other words, the natural inference from the facts established is that brains and booze do not have anything in common. The appeal is primarily to young people, which very fact is complimentary to modern youth. This book should be in the hands of every young person in the land and of all who have the privilege of association with youth.

—Dr. John L. Hill, Book Editor, Baptist Sunday School Board, Nashville, Tenn.

—BR—

"So you met Alice today?"

"Yes, I hadn't seen her for ten years."

"Has she kept her girlish figure?"

"Kept it? She's doubled it."

—Ex.

## Morning Joy Coffee



A choice blend of fine coffees, unexcelled since 1890. Packed securely in vacuum. Ask your grocer.

SAVE THE COUPONS

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Are you all in, tired and run down?

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and build you up. Used for 65 years for Chills, Fever, Malaria and

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Well, bad luck got us again, this time with Mrs. Mayo's puzzle. The answer does not give the name intended, which is Agnes, but it does give the correct answers to the questions. I'm putting in Fannie Mae's which came a day or two before Nannie Mae's; they are exactly alike. Now, as to how the third question got wrong, I am only saying it was not I!

I notice in today's Jackson paper that our Orphanage girls have organized a swimming team, and are practicing at every chance to be the city champion team. For the past year, the girls have been in swimming training, and now there are fourteen of them out to make the team. I think Mrs. Miller is almost well from her operation, and Mr. Miller is better from his illness. Perhaps he will soon be back at his work.

I must stop now. This is pretty hot weather, isn't it? Ninety-eight degrees in the shade at our house for a while this afternoon. What with the weather and company, and a wedding at our house this week there's no chance of a long letter from me this time. But not many letters from you! Maybe that has some influence on mine being short. Reckon so? Try me out with a lot of them from you, and see what a nice long letter I'll write you. Then, I almost forgot to tell you about little Dickie being at the wedding of my niece in our home. Dickie is the little fellow who lived in my brother's home for several years, and of whom they all were so fond. He lives now at our Orphanage. But I must not forget that I've already stopped. (Look back nine or ten lines).

Love to you all from,  
Mrs. Lipsey.

Bible Study No. 20: Aug. 15, 1935  
Joash: II Kings 11:1-16, 21.

Did you ever hear of a grandmother who had her grandchildren killed? There is one in our lesson today. Ahaziah, king of Judah, fled from battle, and was killed by king Jehu's men, and when his mother Athaliah knew it, she seized all her grandchildren, as she thought. She became queen of Judah, but one little boy named Joash was saved by his aunt Jehosheba, and hidden in the temple from his grandmother, for six years. Jehoiada the priest was Jehosheba's husband, and together they planned to make Joash king, when he was seven years old. He divided the rulers and the captains and the guards into three parts, and set one part to keep guard at the king's house, and the other two at two city gates. There was also a guard to keep watch at the Lord's house where the little king was. He gave out spears and shields that had belonged to King David in the temple to the captains over a hundred men. All around the boy king from the right corner of the temple to the left corner, stood the guards, holding their weapons. Then the priest Jehoiada brought out the dead king's seven year old son, and put the crown upon his small head and in his hand God's word, and they made him king, pouring the anointing oil on him. The people clapped their hands for joy, and cried, "God save the king." But there was one who was not glad. When the wicked Athaliah heard the cheering, she came hurriedly to the Lord's temple. She saw a little boy with a crown on his head standing by a pillar, and the princes and trumpeters by the king, and everybody so glad, and she tore her clothes and cried, "Bebellion,

disloyalty!" But Jehoiada knew that she must die, and he did not want her killed in the Lord's house, so he commanded that any one who went with her should be put to death. So she went out by the back of the king's house, and then she was put to death. She was a very wicked old woman.

—  
Answers to Mrs. Mayo's  
Puzzle No. 25

1. Gate, Acts 12:13.
2. Lilies, Matt. 6:28-29.
3. Asleep, Jonah 1:5.
4. Dreamer, Gen. 37:19.
5. Yea.
6. Shoes, Ex. 3:5.

GLADYS.

Fannie Mae Henley.

Mrs. Mayo's Puzzle No. 26

1. Who was the nation of Israel's first leader?
2. Of what was King Solomon's throne made?
3. Whose vineyard did Ahab take?
4. What town was Jesus' childhood home?
5. What do the heathen worship?
6. Who were drowned in the Red Sea?

Olive, Branch, Miss.,  
August 2, 1935.

Dear Mrs. Lipsey:

I am sending you J. L. Club No. 1 dues for July and the answers to Mrs. Mayo's puzzle No. 24.

I am so happy to have Mrs. Benson Box of Club No. 10 back again. I hope Margaret Marshall, Catherine Burney and Edna Kirk will soon be writing, too. I am real interested in all of our J. L. Clubs and when one does not write I begin to wonder why, and I watch every week hoping to see a letter from them.

I send my love to Mrs. M. F. Phillips of Midway Baptist Church. I think she was sweet to send her eighty-ninth birthday offering to the orphans through our page and I hope she will write again.

With love,  
Fannie Mae Henley.

I hope others will be coming in soon, Fannie Mae, and you must remember that not so very long ago, we had two new clubs. I'm glad you sent the message to our dear Mrs. Phillips. So many thanks for the dues.

—  
Answers To Mrs. Mayo's  
Puzzle No. 24

1. Amram, 1 Chr. 6:3.
2. Goliath, 1 Sam. 17:4-51.
3. Ravens, 1 Kings 17:4-6.
4. Edom, Gen. 25:30.
5. Saul, Acts 13:9.

—  
Fannie Mae Henley.  
Hazlehurst, Miss.  
Aug. 5, 1935.

Dear Mrs. Lipsey:  
Enclosed you will find 25 cents for Bro. Cormier, or you can divide it as you see fit. I trust Mr. and Mrs. Miller will soon be restored to good health.

I was so glad to see so many good letters on our page last week. I do wish I could meet dear Mrs. Phillips and have a talk with her. I hope you and Dr. Lipsey are well. Father has not been doing well for the past week.

With love and best wishes for you and your good work, I am ever,  
Leta Mae Lupo.

I will send your money, Miss Leta Mae, to Bro. Cormier. It will be well for him to have that much for his own. Thank you so much. So sorry about the sick ones, and we are glad to do what you ask.

FOR MAKING DISTRICT AS-SOCIATIONS MORE SPIRITUAL-LY HELPFUL

—  
T. E. Taylor  
—

The approach of the three-months' period of our District Association meetings always brings to my heart joy and happiness in anticipation of the days of high fellowship among God's people in these meetings. I also moved with a sense of the important opportunities which the gatherings of each of these bodies affords to build our people together in the holy fellowship of Christ and to enlarge their interest in those great causes which the churches seek to foster through their associational fellowship.

My experience as Moderator for a period of years in my own association has enlarged this concern and interest on my part, as I am sure it has done to every moderator. Increasingly it has come upon me that a large responsibility and opportunity lies in the hands of the Moderator. More than in the case of most other Baptist co-operative assemblies, the success or lack of success which attends the days of the associational meetings depends upon the Moderator himself.

My personal experience has taught me some things which I venture to pass on to Western Recorder readers. I have learned that the Moderator may be a potent force for unity and fellowship among the various elements in a District Association and among its churches. I shall here mention a few ways in which a moderator may aid in making each meeting of his body a spiritual and fellowship feast.

I

He has it in his power to encourage care in the selection of the minister who shall preach the introductory sermon. Or perhaps I should say he has it in his power at least to make suggestions to the appointees for this service that are likely to be fruitful. It is obvious to thoughtful consideration that the Introductory Sermon at the association has a rich opportunity to set the pace spiritually for the whole session of the body.

If the preacher of this sermon holds to the note of deepened spiritual life and sacrificial living, particularly in regard to evangelism and missions (which I regard the primary object of every district Association), he may be expected under God to be used to give a spiritual tone to the gathering which will likely become a sustained high spirit throughout the sessions. On the other hand, if the introductory sermon deals in inconsequential, or even in great Bible truths without showing whereunto they should lead in our lives, an opportunity has been lost.

If I could have the ear of my fellow-moderators, I would try to

get them to see what their opportunity is here and that they should not fail to use it. It is not that the moderator would trespass upon responsibility of the preacher to have his message direct from God. If the approach is tactfully made, the great mass of our preachers will warmly welcome it from the moderator. They themselves are trying to find their way toward that message which the Lord may most largely use, and no true preacher—none at all in my own experience—will fail to welcome the suggestions of one whose sense of responsibility for the welfare of the entire associational meeting every preacher recognizes and values.

A moderator needs wisdom and care in the selection of the committees that are to make reports on the various subjects to be considered by the association. I think that a committeeman should be one who is deeply interested in the subject of the report which he is to write. I also think that reports to be read before our associations should be as brief as possible, and yet expressed in terms full of meaning and inspiration. My observation has been that long and tedious reports simply do not get across into the hearts and minds of the associational body, but do result in tiring them out and causing them to lose interest in the occasion.

II

As a usual thing missions will be the most important subject considered during the meeting. While I am and always have been one hundred percent for missions, in its more formal and organized expression, it is my judgment that there should be a place on the program of every District Association for the discussion of evangelism—of winning the lost and reviving the backslidden—without a genuine consideration of which we tend to lose our interest in missions and our grasp upon those great central truths of redemption of which missions is the expression.

The Apostle Paul said, "My heart's desire and prayer to God for Israel is that they might be saved." Jesus said that he sent his disciples forth to "make disciples of all nations."

We must bring our people afresh to know that men are lost and that it is the primary business of the churches to bring the lost to Christ.

My personal observation has been that our people will listen with patience and intensity to an address on evangelism. It is unwise and suggests a lack of spiritual understanding for our boards and agencies and committees in printed reports and speeches to think they can feed our Baptist people on dry statistics. The most untaught Baptists instinctively know that such stuff is not what their hearts need, nor is it that for which they long. (Continued on page 13)

EMORY AT OXFORD

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

## A Thought for the Week

"The grass withereth, the flower fadeth, but the word of God abideth forever."

—o—

## Theme for August

"His Church a Fellowship for Worship." Scripture: Let us consider one another to provoke unto love and good works; not forsaking our own assembling together. Heb. 10:24, 25a. What for the unions to do: Conduct campaign to enlist every member in evening preaching attendance in August. Emphasize importance of daily private worship for every member.

Every month we have a special emphasis. The Calendar of Activities carries these and every union ought to have this calendar on the wall of their room and follow the suggestions. The Training Union Magazine carries helpful suggestions each month in carrying out through its pastor and other leaders encouragement to every union in the church to put their best into their work. With a little encouragement there is no reason for a poorly organized or poorly operated union in the state. Why not make them MORE than "Just another organization."

—o—

## Ocean Springs

The Ocean Springs church recently held their annual B. T. U. Training School, said by some to be the very best they have ever had. They enrolled forty-two with an average attendance of thirty-five. Dr. Barnes, the pastor, taught "Growing a Church" to the Seniors and Adults. Mrs. Barnes taught "Training in Bible Study" to the Intermediates, and Mrs. Chas. E. Clark taught "Trail Makers in Other Lands" to the Juniors. The theme for the devotions was "Christ First."

Monday, Christ First in Our Daily Lives.

Tuesday, In Our Daily Thoughts.

Wednesday, In Our Daily Work of Service.

Thursday, In Our Daily Play or Social Life.

On Friday evening after examinations a most delightful social with refreshments was given with Miss Harriet Barnes in charge. Miss Barnes has been in charge of Physical Education in the High School of Anniston, Ala., for the past five years and the young people of Ocean Springs thoroughly enjoyed her leading them in their social activities during the training school.

We appreciate this fine report from Ocean Springs coming from the pastor who is always doing his best for his young people.

—o—

## Fifty-Five At Ridgecrest

In addition to the twenty-nine of us who went on the bus, there

were twenty-six more who attended the B.T.U. Assembly at Ridgecrest, July 28-August 2. It was truly a great meeting with a total enrollment of nearly one thousand. For the most part the crowd was made up of young people between the ages of eighteen and thirty, with a good sprinkling of older leaders. The program was as good as could be planned and was carried out without any alterations. There were sixty-two periods to attend during the six days and to those who attended every session a gold ribbon was awarded. 178 gold ribbons were awarded or 19 per cent of the enrollment. Thirteen of our Mississippi delegation received the gold ribbon, or 23 per cent of our delegation. This you see is above the average of which we are justly proud.

A few expressions like the following have come from those who attended the Assembly: "My trip to Ridgecrest has meant, besides a delightful vacation, a rededication of my life to B. Y. P. U. work. I have learned through the help of the great Southwide leaders the unique place that the B. Y. P. U. holds in the world today." "I haven't words to express just what the trip to Ridgecrest has meant to me. In more ways than one it has meant much." "The inspiration of great messages, the instruction of the conferences and laboratories, the fellowship with God's people amid pleasant surroundings made the week at Ridgecrest the most profitable and pleasant vacation it has been my privilege to enjoy." "I believe I can truthfully say that the trip to Ridgecrest and the time spent there was more profitable and pleasant to me than any affair or occasion that I have ever experienced and I think that my scope of activity in our young people's work will be materially enhanced by my having attended the Assembly."

Yes it was a great meeting as these have indicated and we thank the Lord for every influence for good that came out of it.

—o—

Next week we will have a suggested report for the Associational B. T. U. Director to make to the regular Baptist association that meets either in September or October. These are being mailed to the moderators of each association.

—BR—

The lights in the crowded bus had failed and the passengers were thrown into confusion. "Can I find you a strap?" the tall young man asked a young lady at his side. She smiled sweetly. "Thank you," she replied, "but I have just found one." "Good," he replied. "Then perhaps you wouldn't mind letting go of my tie?"—Answers.

## FOR MAKING DISTRICT ASSOCIATIONS MORE SPIRITUAL LY HELPFUL

—o—

(Continued from page 12)

There are those of us who think that the increasing absence of the inspirational note in our other Baptist assemblies and conventions is deplorable. If possible, the absence of this note in our District Association is even more deplorable and indefensible. Our people anxiously await and will respond to messages which have in them the ring of the love of the crucified Christ. The supreme task of the District Association, as well as of the churches that compose it, is to give itself to that witness which will contribute most to winning the lost to Christ.

III

We live in a day in which the public mind is shot through and through with various and many heresies. In such a time it may become desirable for Baptist associations to give expression to their faith in the Word of God and show wherein that faith does not permit them to be taken in by the always-plausible novel doctrines.

At the present time we are confronting one of these. It was proposed at the last Southern Baptist Convention to set up a Social Gospel Board. There is no other place in our co-operative meetings so well adapted as are our associations to the thoughtful discussion of what would be involved by such a departure from the Bible Gospel of individual redemption for so-called Gospel of reformation—which is not a Gospel at all. I think a report should be prepared by a competent committee and read in our associations, a report that will in the clearest language show what the introduction of this heresy is and what it would do to Bible faith.

The inspirational hour in the associations should be given much prominence. On the first morning ample time should be allowed for prayer and inspirational presentation of the Word of God. If brethren present are encouraged in brief words to bear personal testimony to their faith, and its Christian experience, all the better. It would be a movement away from the formalism which in recent years has been tending to settle on many Baptist meetings—a formalism that safeguards opportunity for man's wisdom to be set forth, but is less concerned that God may be worshipped and His redemptive Message uttered.

IV

As a presiding officer I do my best to give proper opportunity also for brethren who come to the association as heralds and representatives of the fellowship work of the denomination. By its courtesy to and fellowship for brethren who serve causes precious to all our churches, the association expresses fellowship with the denominations to which it belongs and with all our churches of like faith.

These fellowship visitors should have proper time to present the causes in which the churches of the association fellowship sister churches throughout its State and

denomination. No association can be indifferent to the welfare of those causes and at the same time in vital fellowship with our churches everywhere that carry on for these Christ-centered objectives. Some of the highest and most blessed hours come to our Associations from inspiring messages God has given to such guest speakers.

Back to God! Back to the Old Book! These should be the rallying cry of every prophet of God to-day, whether in the home or the church or the association or the Baptist convention. When the association does its work under the guidance of the Spirit of Christ, pastors and messengers will turn to their churches and to their homes spiritually refreshed and strengthened and better equipped to go forward in carrying out the Great Commission of our Lord and Master. Western Recorder.

## —BR— FIRST CHURCH, MERIDIAN

—o—

Sunday, August 4 marked a distinct period in the old First Baptist Church of Meridian. For a number of years there have been those who prayed that one of our young men might be called into the ministry of the gospel. As the Pastor was going into his pulpit to preach there was a letter given him from one of the members of our church who is away on his vacation stating that he had heard and responded to the call of the Saviour to become a preacher of the word.

The young man is Mr. Percy E. Hailey who has taught in the Meridian High School for a number of years. He has his A. B. Degree. He was baptised into the church at Flora and consequently will be ordained by that church—the "old home church". The undersigned has been very glad to have some conversations with this devoted young man in which problems were discussed. I predict for this young man a successful ministry. He has taken into account all of the responsibilities which are demanded of a minister of the gospel. Personally, I am very happy over this decision by Brother Hailey. One year ago another of your young people, Miss Georgia Mae Ogden, decided to give her life to the Lord for special work. How rich a church should feel to have going out from it into active work its young people.

Incidentally let us remark that we are having as large if not larger crowds in our services this summer than during any summer since the present Pastor has been here. We bless the name of our Heavenly Father for these evidences of His approval on the old church. The attendance in the Sunday School is encouraging although more people are "taking to the road" this summer than has been the case since "old man depression".

H. C. BASS, Pastor.

## GRAY'S OINTMENT

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## •Christ Shall Go Forward•

—o—  
(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)  
—o—

Possibly news has reached all our friends over the state that our little group has met with accident. Possibly the details of this accident have been greatly exaggerated. Possibly many of you are still waiting anxiously and prayerfully to hear just what did happen and how everyone is.

Well, I am so very happy to send word down the line that everything is all right this morning; the members of the group are all safe, and everyone is happy. Of course, there are bruises here and sprains there, and a black eye or so and teeth missing, but no one has an injury greater than he might have received in a football or baseball game, or even in a tennis game, and isn't it great that our friends received their injuries in the greatest game in the world,—the game of carrying Christ forward!

You know, we cannot understand God's will. Sometimes His richest blessings come wrapped up in the most somber looking packages. By our way of thinking it would have been best if this accident had never happened. But, as a group, we want you to know that we believe that God is taking care of us, that even hardships are of the Lord, that we shall rise on such hardships, and that Christ shall continue to go forward in an even greater way.

—o—  
Christ shall continue to go forward!! Not a single meeting will be missed because of the accident, and the student revivals will continue until the 25th of August as scheduled. Only Hattiesburg, Columbia, and McComb remain. The group will be in Hattiesburg when you receive this paper, and next week will find them in Columbia through Wednesday night and in McComb for the week end. There will be a few changes in the personnel of the group, but supplying students will be chosen most prayerfully, and it is our faith that Christ shall continue to go forward in the same way, as the new members of the group will be as dependent upon the Lord as the old, and it is the Lord's might that is doing things this summer and not human efforts. Because we know that you are interested, we will let you know next week just who the new members are and where you will be able to reach those who are dropping out.

—o—  
Letters are still coming into Greenville from young people who visited there during the Greenville Retreat. I am sure that other churches that sponsored Retreats are receiving similar letters, but because my home is in Greenville I want to say just a word about the letters that the Greenville church is receiving. Such statements about the meeting as the following are being sent in the letters: "It is the greatest thing that I have ever known," "The meeting was a

little Ridgecrest," "It is the happiest and most profitable week-end that I have ever spent," and many, many other nice things.

I do feel that Christ went forward during the young people's revival in Greenville. There was nothing sensational about the meeting, and many of the young people who gathered in the church for the services were not touched for Christ as they might have been, but it is a fact that there is now a group of promising young lives up there in the Delta desirous of pushing forward for Christ, who before the meeting were just drifting along with the crowd.

Just the thought that there is one young life in Mississippi consecrated to Christ is wonderful to me. There is nothing in the world that thrills me more than a young life with convictions and the manhood and fortitude to stand by those convictions. But there is more than one life in our state consecrated to Christ; there are young people in every community who are taking a definite stand, and there is an exceedingly larger number because of the work of a group of college students about our state this summer. Christ is going forward. We have made the statement before that His movement among our young people may be just a bit slow at first. But the movement is sure, and the day will come when this increasingly larger group will begin making their lives felt by our society.

This is not merely our supposition and hope, it is our faith and conviction.

Christ must go forward! The world may not realize it, but it is for Christ that our civilization is crying today. It is not at all beyond the realms of possibility that that movement to Christ righteousness can start here among our people in Mississippi. There is a part that everyone of us must play, and our Lord is constantly challenging each of us to do our part.

—BR—  
COMMENDATION  
By W. A. McComb

—o—  
Percy Edward Haley, one of Flora's most gifted young men, made a definite decision to give his life to the ministry during our recent revival. Brother Haley is a graduate of the Flora High School and Mississippi College, and has been for a few years teacher in the Meridian, Miss., High School.

Brother Haley supplied most acceptably, Griffith Memorial Baptist Church of Jackson, Sunday at 11 A. M., August 4th, and Flora Baptist Church that same night. At the close of a very scriptural, logical and persuading sermon delivered with a beautiful attitude of humility and spiritual power by our brother Haley, the Flora Baptist Church by a rising, unanimous and enthusiastic vote endorsed and commended brother Haley as a safe and sound expounder of the Word, and an able gospel messenger.

He has signed a contract to teach next session in the Meridian High

School, which he plans to fill and one year from this fall enter training at one of our seminaries, for the ministry.

He is not only a good preacher but a good singer and is leading the singing in a revival for Macedonia church this week.

He will be available for work, either supply or pastoral supply, which he may be able to do in connection with his school work next winter. Up to September he can be reached at Flora, Miss., after that Meridian, Miss., care of Dr. H. C. Bass, pastor First Baptist Church.

We commend, without mental reservation, our brother Haley, to any of our Baptist churches and pastors who may need his services.

—BR—  
MOULDER'S MEETINGS

—o—  
I had two in one last week. Two meetings—one at my home, Lorena, and one at Liberty. At our meeting at home, brother D. W. Nix doing the preaching, we had house full every day and more at night than could be seated. We had an unusual revival, brother Nix preaching so great they asked him to come back next year. Thirty-two members received—22 for baptism, 10 by letter. Our church is hardly three years old; we now have 200 members.

Our meeting at Liberty was a great meeting, preaching done by brother Barney Walker. I was only with them in two services. His sermons brought and held the crowds. All the way through the people were generally saying they never heard greater preaching. There was 38 additions to the church—24 for baptism, 14 by letter, making 70 members in the two meetings, 46 for baptism.

In the seven of my own meetings this summer, we have received 198 members, 107 for baptism. I have 4 more of my meetings yet. I am this

week at Pine Grove, Simpson County; brother S. V. Gullett is with me doing the preaching.

D. W. Moulder.

—BR—  
SUMMER'S TWILIGHT

—o—  
Enchanting. Serene.  
Beauty!  
A magic wan. Supreme.

In purple,  
Crimson, gold,  
Silver! The willows bow.

In fading,  
Darkening, balmy,  
Twilight! Creation is crowned.

Summer's Twilight.  
Silence!

The Creator is found.

—Walter B. Price  
Clinton, Miss.

—BR—  
"Bill, your grammar is fierce. With your 'I done' this and 'I done' that, you make me think of what Macbeth said to Banquo's ghost."

"What was that?"  
"Thou canst not say I did it."

—BR—  
Jack: "What is the noblest kind of dog?"  
Jill: "I give up."

Jack: "The hot dog. It not only doesn't bite the hand that feeds it; it feeds the hand that bites it."

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—John L. Hill

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## GOSS—MT. MORIAH

—o—

I wish to write a word about two good meetings. Beginning on July 14, brother F. M. Britt, of Silver Creek, helped me, his pastor, in a meeting in my church at Goss. We had tried to make adequate preparation for the meeting. Among other preparatory measures, we had a two-weeks school of music, conducted by brother W. C. Morgan, and a B. T. U. Training School, in which four classes were conducted. One man found the way of life in listening to the pastor teach the little book by Austin Crouch, *The Plan of Salvation*. Of course Bro. Morgan led the singing during the meeting. Brother Britt's preaching was straightforward, simple, and effective. The church was edified, and there were fifteen accessions to the church, twelve by baptism.

The following week I preached for brother Britt in his church at Mount Moriah, four miles below Brookhaven. Brother Carney Smith, a brother-in-law to brother Britt, had charge of the music, which he conducted in a fine way. The people sang well. Brother Smith's solos were an inspiration to all, including the visiting preacher. I think that all will join me in saying that we had given to us from the Lord a great meeting. I feel that the spirit of revival, quickened by the Spirit, burned in the church. There were twenty-six added to the church, thirteen, I believe, by baptism. We had some notable experiences down there. I shall not soon forget them.

Mark Lowry.

Silver Creek, Miss.

BR

## McCOMB

—o—

The following is a report of the Presbytery which was called for the purpose of questioning and examining Reverend J. A. Terrell for ordination to the ministry.

At the First Baptist Church, McComb, Wednesday, July 24, after the prayer service Rev. J. A. Terrell was examined by a committee composed of Dr. J. W. Mayfield, Rev. W. I. Allen, and Rev. R. L. Alford. Brother Allen was elected chairman of the committee and Dr. Mayfield the questioner. Chairman Allen opened the meeting with prayer and the questioning began immediately.

Having satisfactorily answered the questions propounded him the candidate was recommended by the Presbytery for ordination to the ministry.

Sunday the 28th was the beginning of the annual revival at Silver Creek. The morning service was conducted by Dr. J. W. Mayfield, First Baptist Church, McComb; the afternoon service was devoted to the ordination of Rev. J. A. Terrell. After the report of Rev. W. I. Allen, chairman of the questioning committee, Dr. W. R. Cooper, of Tylertown, preached the ordination sermon. At the conclusion of the sermon Rev. Terrell knelt while the following laid hands on his head: Dr. Cooper, Rev. W. I. Allen, Dr. J. W. Mayfield. An unusual phase of the ordination service was the inclusion of the charge in the or-

dination prayer which was offered by Dr. J. W. Mayfield.

Yours in His name,  
Robert Hughes, Sec.

—BR—

## BACK IN MISSISSIPPI

—o—

Sunday, August 4 I closed a delightful eight days meeting with the church at Baldwyn, Miss., Bro. C. W. Barnes pastor.

It seemed like old times to get back to Mississippi for a meeting where I used to live, at West Point, and where I conducted so many good meetings years ago. The people of Baldwyn were gracious and pleasing. All denominations attended the services in large numbers. We should have had another week to gather all the fruits, but there were 12 accessions, 9 of them for baptism. A lovely young mother came up and introduced herself and informed me that she was converted when an eight year old child at Senatobia when I conducted an enjoyable meeting there years ago for my good friend A. T. Cinnamond, now of Kosciusko. Such experiences cheer us immensely.

Brother Barnes is a most diligent capable young pastor who is much loved by all Baldwyn. He is doing a fine work.

My thanks to him and his good family and his charming people and my hat off to Mississippi, my former adopted home, where I spent about the happiest and most fruitful four years of my life.

L. E. Barton,  
Box 1665, Montgomery, Ala.

BR

## LOOKING AFTER THESE BOYS

—o—

Mississippi has a large number of new CCC camps. The average boy will remain in camp twelve months or longer.

Church members in Mississippi CCC camps in District "E" are being urged by their chaplain to move their membership to the towns near the camps.

Members of churches in the towns near the camps are urged to go to the camps and let the CCC church members know they are wanted in their churches. Many of these boys have been active in churches at home and would render valuable service in churches near the camps. August has been set as "Move Your Membership Month." Churches near the camps are requested to cooperate.

P. E. Cullom, Chaplain

BR

## MEN AND MISSIONS SUNDAY

—o—

The fifth annual observance of Men and Missions Sunday will occur on November 17, this year, when the thought of churchmen everywhere will be focused again upon their missionary obligations. The cooperating missionary boards of various communions and the Laymen's Missionary Movement seek by this observance to widen the interest of men in the missionary work of the churches to which they belong.

"Jesus Christ and the World Today," which was the theme of the National Younger Men's Missionary Congress held in Chicago in May, has been adopted for Men and

Missions Sunday and the pastors of North America are invited to discuss that theme at the morning services on November 17. Resource material for the sermons for that day is available at the offices of the cooperating missionary boards and the Laymen's Missionary Movement.

The findings of the Men's Missionary Congress will be given wide publicity in connection with this observance. Copies of these findings may be had free upon request from the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, Ill. The findings open with this challenging and reassuring paragraph:

"The Congress sees no weakening of the five fundamental motives which have become historic: the commission of Christ; the need of the world for all that Christ brings; the nature of the Christian faith and its universal truth and its value for all men; the need of the home church to fulfill its life in the widest expression of its spirit; and the work already done and now in progress in all lands.

—BR—

## COLE-MORRIS

—o—

A wedding which is of much interest to a very wide circle of friends is that of Rev. L. S. Cole and Miss Katie Ruth Morris.

Miss Morris is a beautiful and charming lady, a most excellent character, and has been the capable and efficient Home Economics teacher in the Marks High School for the past four years. She is a member of the Methodist Church at Marks.

Rev. Cole is pastor of the First Baptist Church of Marks, Miss. He is one of the outstanding preachers of the Southern Baptist Church. He is a faithful minister, true, aggressive, and fearless in the preaching of Bible truth.

Rev. and Mrs. Cole were married in Eupora, Miss., in the home of the sister of Mrs. Cole, at 2 P. M. August 8, 1935. The ceremony was said by Rev. J. C. Wasson, pastor of the Methodist Church at Oakland. Immediately after the ceremony Rev. and Mrs. Cole left for Texas on their honeymoon trip. May God's richest benedictions accompany them to the end of life's journey.

J. C. Wasson

BR

## SOME MEETINGS

—o—

For the past four weeks the writer has been busy and happy in meetings. The first of this series was with Pastor B. T. Bishop and his flock at Moak's Creek in Lincoln County. We had services in the old-time way—two services and dinner on the ground. Good attendance, hearty singing, fine interest, some twenty children learned the books of the Bible in order and a Scripture statement for each letter of the alphabet and last but by no means least several young people gave their hearts to Christ and were buried with Him in baptism.

Our second meeting was with Pastor Solon Walker and his flock at Bethany, near Prentiss in Jeff Davis County. Here the membership

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is small and the opportunities limited. The children sat on a log in the shade to learn scripture verses and the books of the Bible. All gave good heed to the messages, many lives were blessed and the baptismal waters were disturbed.

New Sardis came next. This is one of my rural churches. It is on the edge of "Sullivan's Hollow" and nearly every family is a Sullivan or a kin to the Sullivans.

The children were eager to learn the Scripture verses and books of the Bible. The people endured the heat, crowding into the little building to join in the singing and to hear the word proclaimed. Eight were received for baptism and a similar number by letter.

Rock Hill, the home church of Byrds, was the last. It was election week; but that did not interfere. Four joined election night. In all there were ten for baptism and six by letter. Here likewise the children learned the Scriptures and books of the Bible while the older ones conducted group prayer meetings.

In the meantime, we had two conversions at a regular service at Mt. Olive; so I had the privilege of closing my pastorate with each of these churches with a baptismal service. My prayer is that God will soon send to this people an undershepherd to tend these lambs and to feed the sheep while I follow His lead to another and needed form of service. I plead for your prayers and cooperation as I enter this new field of service.

Bryan Simmons

BR

## Female of the Species

"Well, I must be off. I've an appointment with mother."

The second woman gave an astounding laugh.

"My dear," she said, "is it possible that you have a mother living?"

"Yes, oh, yes," said the first woman; and then she laughed in her turn. "And do you know," she said, "I don't believe she looks a day older than you."—E. H.

## BILIOUSNESS

## alotabs

## CONSTIPATION

## HISTORICALLY SPEAKING

—o—

The Baptists of Mississippi during the one hundred and fifty years of their history in this State have had many outstanding and influential leaders whose names shine with an enduring luster in the hall of fame, not only of our State Convention but many of them in the Southern Baptist Convention, as well. A few of these, not to list those of the present generation, now living, are: Richard Curtis, Jr., David Cooper, Norvell Robertson, Jr., James Thigpen, S. S. Lattimore, N. R. Granberry, Benjamin Whitfield, R. G. Green, J. T. Freeman, E. C. Eager, T. C. Teasdale, M. P. Lowrey, M. T. Martin, the Pursers, T. J. Walne, Lewis Ball, H. F. Sproles, N. L. Clarke, J. B. Grambell, J. T. Christian, W. S. Webb, Captain John Powell, Judge W. H. Hardy, A. A. Lomax, Z. T. Leavell, Landrum P. Leavell, A. V. Rowe, J. A. Hackett, John L. and Mrs. Julia Toy Johnson, Walter Hillman and others. These peer as tall pines in the midst of the forest among the hosts of Mississippi Baptists.

But looming in the midst of these in the early days was one whose name is not listed in this group; yet at the mention of his name one hundred years ago among a group of Mississippi Baptists would have caused a hush in the conversation and the breathing of a prayer of thanks to God for his having come to the kingdom for such a time as that. He was Elder Ashley Vaughn,

recently arrived from the State of New York, aged twenty nine, in feeble health, but aflame with a passion for the ongoing of the kingdom of God and the Baptist cause in these parts. He was immediately called to the pastorate of one of the leading churches of the State at Washington, Adams county, started a Baptist paper and launched, in conjunction with others, a campaign for the re-organization of a Baptist State Convention. This was accomplished on Dec. 24, 1836 in his church, and, being the leading spirit, Ashley Vaughn was the unanimous choice for the office of President for that session and at every session till his death. He was chairman of the committee to draft the Constitution which bears internal evidence of his strong and fertile mind; and was elected President of the Board of Directors which position he held as long as he lived.

He was rather young as compared with many other of the Baptist leaders of that early day, but they recognized his splendid ability and followed him implicitly and trustfully as he led them in the laying of the foundations of our organized Baptist work in the State when wisdom and caution and infinite patience were needed. He was affectionately called the "Alfred the Great of Mississippi Baptists" and referred to as "the father of the Convention." In the obituary of the Convention following his death such words as "finest", "ablest", "most valued and most devoted" were used

to characterize him and his service among them. And "That fervent gratitude is due to Almighty God for the favor conferred on the Convention in the services of Brother Ashley Vaughn; and that the sympathies and pecuniary aid of the denomination in this State are due to his bereaved and afflicted family." As here indicated he left his family virtually dependent upon the denomination and other friends for sustenance, and from recent discoveries it is learned that in death he, like the Master, had no place to lay his weary head. The writer in company with Pastor W. A. Sullivan of Natchez and others found his long looked for grave a few months ago in the corner of the private burial lot of John Richards in the Natchez cemetery. A very plain slab marks the spot, upon which is the following inscription: "Sacred to the memory of ELDER ASHLEY VAUGHN, who died March 29th, 1839 in the 32nd year of his age."

Now, would it not be well for us at our Centennial Convention at Natchez next year to commemorate this good and useful man by holding a special memorial service at the grave, and place over his grave a more imposing monument, a slab full length of the grave of about 18 inches in thickness, with suitable inscription? We could start at the Meridian Convention this fall a public subscription to take care of the cost. I should be happy to start such a subscription at that time, and work for its completion when the

Centennial Convention convenes in Nov., 1936.

Cordially,  
J. L. BOYD,  
Chm. Comm. on  
Arrangements.

—BR—

## SUNDAY SCHOOL

ATTENDANCE AUGUST 11, 1935	
Jackson, First Church	661
Jackson, Calvary Church	667
Jackson, Griffith Memorial Church	479
Jackson, Parkway Church	213
Jackson, Northside Church	76
Springfield Baptist Church (Scott Co.)	100

—o—  
B. T. U. ATTENDANCE AUGUST 11

Jackson, First Church	117
Jackson, Calvary Church	85
Jackson, Griffith Memorial Church	133
Jackson, Northside Church	20

—BR—

"There isn't much I don't know about the English language," boasted the longhaired man in the club.

"I'll tell you," replied a friend, "I'll dictate a paragraph to you."

With an assured air the boaster seized his pencil, but his jaw dropped as he heard the following: "As Hugh Hughes was hewing a yule log from a yew-tree, a man dressed in clothes of dark hue came up to Hugh and said, 'Have you seen my ewes?' 'If you will wait until I hew this yew-tree I will go with you anywhere in Europe to look for your ewes,' said Hughes."—Ex.

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